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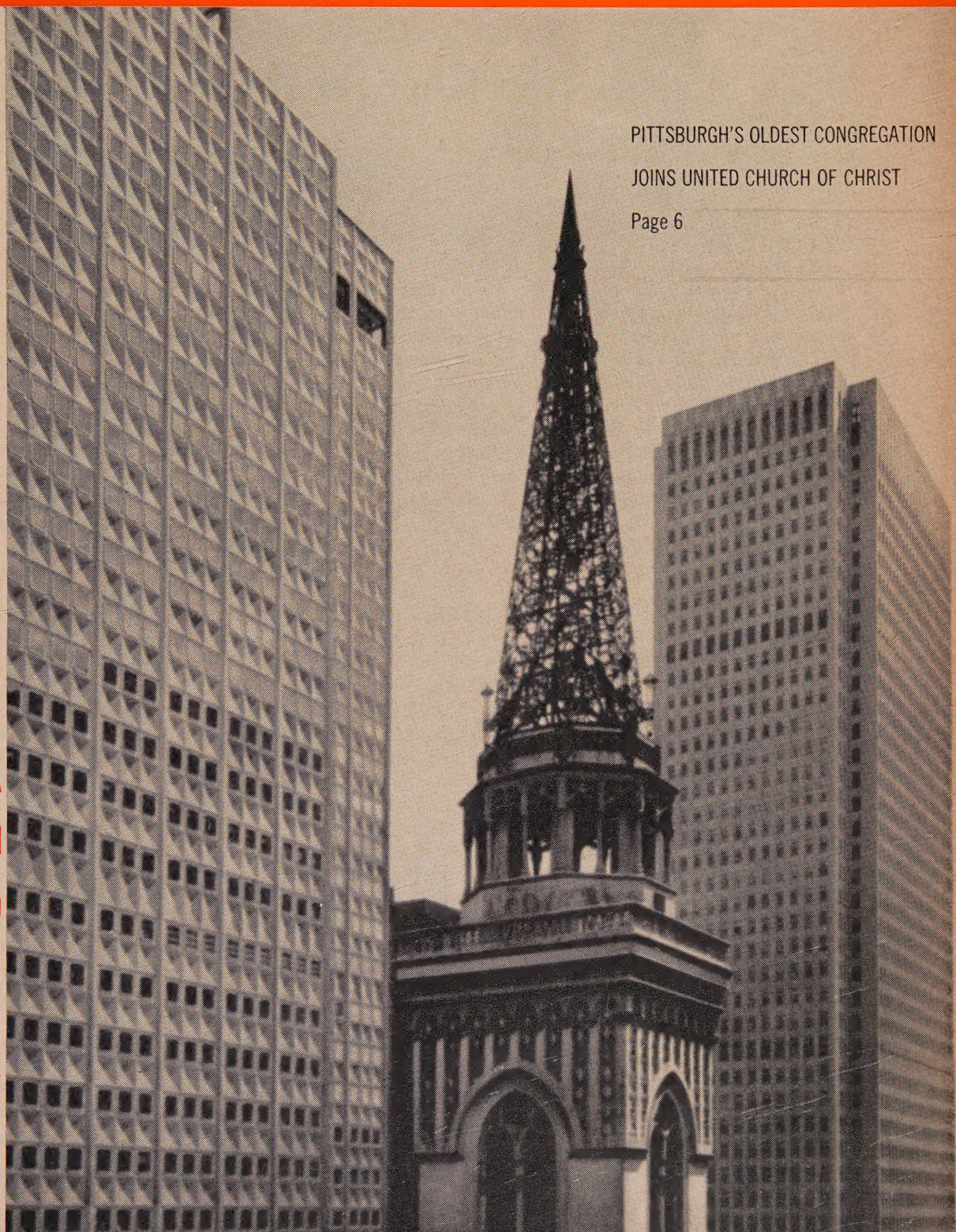
VOL. 3, NO. 24 DECEMBER 29, 1960



PITTSBURGH'S OLDEST CONGREGATION JOINS UNITED CHURCH OF CHRIST

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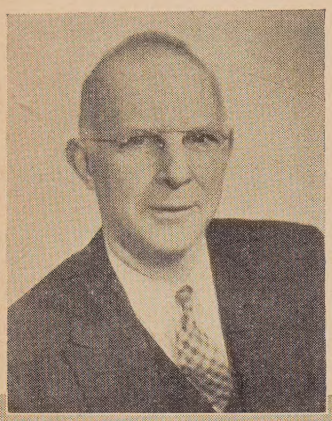
A Proposal Toward the Reunion Christ's Church

UGENE CARSON BLAKE

FROM THE CO-PRESIDENTS' VIEWPOINT



A statement issued at San Francisco following Dr. Eugene Carson Blake's union proposal published on page 4.

The first information the co-presidents had concerning the content of the sermon preached December 4 in Grace Cathedral in San Francisco by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A., was received by them the day before the sermon was preached. They recognized the momentous implications of Dr. Blake's proposal, especially since the proposal was also endorsed by James A. Pike, Bishop of the Episcopal Diocese of California.

At the same time, the co-presidents anticipated with considerable anxiety the possibility that the public generally and many members of our churches in particular would quickly infer from press reports that the proposal was to be put into effect overnight.

They were concerned further at what since has come to be widely recognized as an unfortunate limitation of the Blake proposal to initiate implementation by four communions to the exclusion of any others. This concern was accentuated by the fact that the United Church of Christ is already committed to begin conversations with the International Convention of Christian Churches (Disciples of Christ).

Having these things in mind, yet warmly inclined to welcome any proposals looking toward further union of Christ's church, the co-presidents issued at San Francisco on Monday, December 5, 1960, the joint statement appearing below.

Office of Communication

WE HAVE read with great interest and appreciation the Blake-Pike proposals concerning a plan of union, which the United Church of Christ and the Methodist Church would be invited by the United Presbyterian Church in the U.S.A. and the Protestant Episcopal Church of America to join in preparing.

We have ample reason to know from experience how fruitful such planning can be when it is undertaken across historical confessional boundary lines, since the United Church of Christ is the first such actual instance in the United States where a union has been achieved by two bodies of historically divergent confessional, political and cultural traditions.

We cannot speak officially or definitively for the United Church of Christ, but we can assure our fellow Christians of all communions that if such a joint invitation were received it would be given most careful and thoughtful consideration by the General Synod of the United Church of Christ. We know that our people want their church to be not only a united but a uniting church.

The public and all American Christians should be clear that whatever the merits of the Blake-Pike proposals, their implementation cannot be achieved or even the first steps initiated overnight. At least four years will be required before all four national denominational bodies involved will have been able to take the basic authorizing actions.

Meanwhile the United Church of Christ is committed to begin preliminary conversations with the International Convention of Christian Churches (Disciples of Christ) as soon as our Constitution and By-laws are declared in force, a declaration we have every reason to believe will be made by our third General Synod next July (1961). In that event, conversations with the Disciples of Christ will in all likelihood begin in the fall of 1961.

This will explain why we are especially concerned that the Blake-Pike proposals are limited to four presently existing communions, except as others might be invited after the principles and plan had been formulated by the four. Omission of the Disciples at the planning stage would seem to be especially regrettable since this communion has not only been historically committed to the cause of Christian union, but also because, being distinctively American in its origin and genius, which none of the other four is, the Disciples of Christ would make a unique contribution to the thought and planning involved if their participation were invited from the beginning. We hope that the Blake-Pike proposals can be so enlarged before they are implemented further.

Certainly American Christianity is indebted to Dr. Blake and Bishop Pike for launching these proposals, which by their very boldness warrant the grateful consideration of us all.

Fred Hoskins—James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: "Decay lies like a dagger at the heart of every city," declares the mayor of a large American metropolis. But fifteen years ago Pittsburgh, Pa., decided to do something about its deterioration.

Slum clearance, expressways, industrial expansion, smog abatement followed. The Alcoa Building at the left on our cover and the U. S. Steel-Mellon Building at the right are two new skyscrapers, with Smithfield Congregational Church between them.

Unlike many city churches that have turned their backs on the critical problems of the inner city and relocated in the suburbs, Smithfield Church has stood its ground serving the city under increasingly exacting conditions. Photo by Carnegie Library in Pittsburgh.

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15c. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 297 Park Avenue South, New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

A Proposal Toward the Reunion of Christ's Church

"I propose that the Protestant Episcopal Church together with the United Presbyterian Church in the United States of America invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed on the basis of the principles I shall suggest. Any other churches that find they can accept both the principles and the plan would also be warmly invited to unite with us."

EUGENE CARSON BLAKE

LED, I pray, by the Holy Spirit, I propose that the Protestant Episcopal Church together with the United Presbyterian Church in the United States of America invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed on the basis of the principles I shall suggest. Any other churches that find they can accept both the principles and the plan would also be warmly invited to unite with us.

Unofficial Proposal

I hasten to make it clear that at this stage this is not an official proposal. My position as stated clerk of the United Presbyterian Church's General Assembly gives me no authority to make such a proposal officially on behalf of my church. I speak as one of the ministers of my church privileged and required to preach under the word of God. I speak as a minister especially privileged (and therefore under a special requirement) to have represented my communion for the past nine years in many formal and informal relationships with other communions both inside and outside the ecumenical movement. [*Dr. Blake is a former president of the National Council of Churches. Ed.*] I speak as one minister of Jesus Christ who believes that God requires us to break through the barriers of nearly five hundred years of history, to attempt under God to transcend the separate traditions of our churches and to find a way together to unite them so that manifesting the unity given us by our Lord Jesus Christ, his church may be renewed for its mission to our nation and to the world "that the world may believe."

Before setting forth the basic principles of the union that I propose, it is, I think, important to make clear the compelling considerations that have moved me to believe that union ought now to be sought.

First of all, I am moved by the conviction that Jesus Christ, whom all of us confess as our divine Lord and Savior, wills that his church be one. This does not mean that his church must be uniform, authoritarian or a single mammoth organization. But it does mean that our separate organizations, however much we sincerely try to cooperate in councils, present a tragically divided church to a tragically divided world. Our divided state makes almost unbelievable our common Christian claim that Jesus Christ is Lord and that he is the Prince of Peace.

Local Unity

The goal of any unity or union in which we ought to be interested was clearly stated by the Central Committee of the World Council of Churches last summer. The unity sought is primarily a local unity, "one that brings all in each place who confess Jesus Christ as Lord into a fully committed fellowship with one another." The World Council statement emphasized that the unity sought "is not one of uniformity nor a monolithic power structure." The point of church reunion is not to be found chiefly in national or international organization; it is found most fundamentally in local communion and common witness in all places where men live. . . .

Another clear reason for moving toward the union of American churches at this time came home to me with compelling force during the Presidential campaign this fall. The religious issue was, you will remember, quite generally discussed even though all the high-level politicians attempted to avoid it as much as possible. Now that the election has been decided and nobody really knows how much the religious question figured in the result, I recall the issue to remind you that one result is clear.

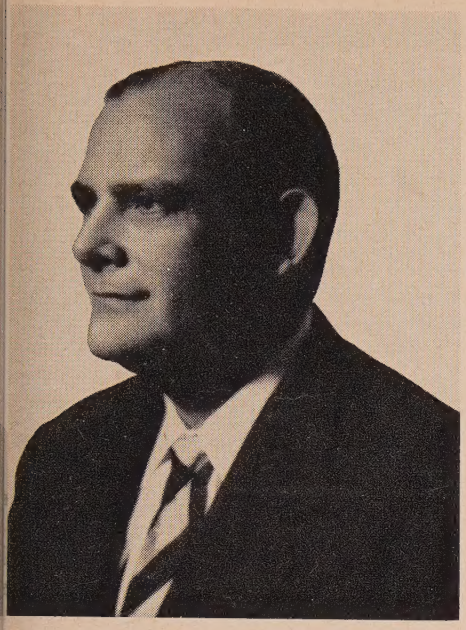
Competing Groups

Every Christian church—Protestant, Orthodox, Anglican and Roman Catholic—has been weakened by it. Never before have so many Americans agreed that the Christian churches, divided as they are, cannot be trusted to bring to the American people an objective and authentic word of God on a political issue. Americans more than ever see the churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages. And this is at a time when the United States of America finds itself at a pinnacle of world power and leadership—needing for itself and the whole free world that kind of spiritual vision and inspiration that only the church of Jesus Christ, renewed and reunited, can give. . . .

Finally I am moved to propose this step of church union because my proposal grows out of the conviction expressed in 1959 by thirty-four leaders of Presbyterian and Reformed churches, theologians and administrators from all over the world, in an address to their fellow Christians made on the occasion of the four hundredth anniversary of the Calvinist Reformation. We said:

"The occasion we celebrate (i.e., the

This proposal of Dr. Blake's was made in Grace Cathedral, San Francisco, on December 4 simultaneously with a meeting of the National Council of Churches in that city. Dr. Blake is stated clerk of the United Presbyterian Church in the U.S.A. Photo by Blackstone Studios, New York.



Dr. Eugene Carson Blake is the stated clerk of the United Presbyterian Church.

four hundredth anniversary of the beginnings of Presbyterianism) makes invitations more appropriate than proclamations. We ourselves are ready to accept all invitations from sister churches to that comparison of opinion and experience in which Christians submit themselves afresh to the Lord of the church. And we issue our own invitations to all who would, with us, put their traditions and systems under the judgment of Christ, seeking his correction and ready to relinquish what he does not approve.

New Forms

"All that we claim for the Presbyterian and Reformed churches we would lay on the altar. We offer it all to our fellow Christians for whatever use it may be to the whole church. With the whole church we hold ourselves alert for the surprises with which the Lord of history can alter the tempo of our renewal, and for the *new forms* with which an eternally re-creating God can startle us while he secures his church."

In this spirit and out of this conviction, I now propose the principles upon which a church union of the scope I have suggested may be even now possible of achievement under God.

Let me begin by re-emphasizing the requirement that a reunited church must be both reformed and catholic. If at this time we are to begin to bridge the chasm of the Reformation, those of us who are of the Reformation tradition must recapture an appreciation of all that has been preserved by the catholic parts of the church, and equally those of the catholic tradition must be willing to accept and take to themselves as of God all that nearly five hundred years of reformation have contributed to the renewal of Christ's church.

Let me pause here to be quite sure that all of you understand exactly the sense in which I am using the word "catholic." In common parlance in America we often talk about "the Catholic Church" and mean "the Roman Catholic Church." That is not the meaning of "catholic" that I here use.

Universal Church

At the other extreme all our churches repeat the Apostles' Creed in which we say, "I believe in the holy catholic church." All of us claim to be catholic in the strict sense of confessing that Jesus Christ has established one universal church in all ages and in all places and that we are at least part of it. I use the word "catholic" in still a third sense, however, when I speak of the "catholic parts of the church." I refer to those practices and those understandings of faith and order, of church and sacraments that are catholic in contrast to the Protestant or Evangelical practices and understandings. I refer specifically, for example, to the Anglo-Catholic or high-church practices and understandings of the Episcopal church. When I say then that the proposal I make is to establish a church both catholic and reformed, I mean one that unites catholic and reformed understandings and practices in an even broader and deeper way than that already present in the Episcopal communion.

Such a union as I now propose must have within it the kind of broad and deep agreement that gives promise of much wider union than seems possible at the present moment, looking ultimately to the reunion of the whole of Christ's church.

First let me list the principles of reunion that are important to all who are of catholic tradition.

(1) The reunited church must have visible and historical continuity with the church of all ages before and after the Reformation. This will include a ministry that by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end I propose that, without adopting any particular theory of historic succession, the reunited church shall provide at its inception for the consecration of all its bishops by bishops and presbyters both in the apostolic succession and out of it from all Christian churches all over the world that would authorize or permit them to take part.

I propose further that the whole ministry of the uniting churches would then be unified at solemn services at which the bishops and representative ministers from each church would, in humble dependence on God, act and pray that the Holy Spirit would supply to all and through all what each has to contribute and whatever each may need of the fullness of Christ's grace, commission and authority for the exercise of a new, larger ministry in this wider visible manifestation of Christ's holy and catholic church. . . .

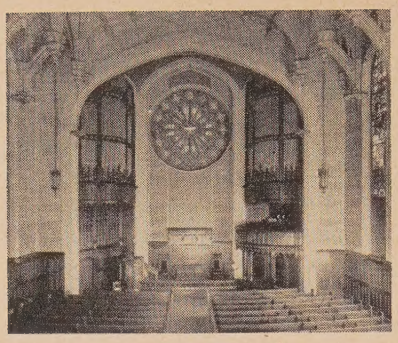
Historic Continuity

I mention first this principle of visible and historic continuity not because it is necessarily the most important to the catholic Christian but because it is the only basis on which a broad reunion can take place and because it is and will continue to be the most difficult catholic conviction for evangelicals to understand and to accept. My proposal is simply to cut the Gordian knot of hundreds of years of controversy by establishing in the united church a historic ministry recognized by all without doubt or scruple.

(2) The reunited church must clearly confess the historic Trinitarian faith received from the apostles and set forth in the Apostles' and Nicene Creeds. Here there is no real issue between the Presbyterian and Episcopal churches. The difference that must be bridged is the issue between those in all our churches who stand for a corporate confession of historic faith and those who fear that any required confession is too restrictive. . . .

(3) The reunited church must administer the two sacraments instituted by Christ—the Lord's Supper (or Holy Communion or Eucharist) and baptism. These must be understood truly as means of grace by which God's grace and presence are made available to his people. It will not be necessary, I trust,

(Continued on page 23)



Pittsburgh's Oldest Congregation Joins United Church of Christ

CURTIS BEACH

ANOTHER historic church took a memorable step Sunday, November 13, when the Smithfield Congregational Church of Pittsburgh, Pa., voted to approve the proposed Constitution and thus become a part of the United Church of Christ. Its action was significant because Smithfield Church was the leader of one of the denominations that joined the Congregational fellowship in a prior union. This was the Evangelical Protestant group, which entered the Congregational fold in 1924, seven years before the union of the Congregational and Christian churches took place.

Log Meetinghouse

Smithfield Church, the oldest congregation in Pittsburgh, was founded in 1782 when the city was only a cluster of some one hundred homes. Fort Duquesne, the French outpost on the point where the Allegheny and Monongahela rivers meet to form the Ohio, had been captured by the British under General Forbes in 1758 and rechristened Fort Pitt, but no civilian settlement was established there until the time of the American Revolution. The first villagers were colonists who had come to America seeking refuge from religious and political tyranny in Germany. They built a meetinghouse of logs beneath the shadow of the fort and worshiped God in their own tongue.

Their first minister was the Rev. Johann Weber, who had ridden over the Allegheny mountains on horseback carrying his Bible and his gun. He had been sent by the German Reformed Synod in eastern Pennsylvania in answer to a petition from the "Pitzburg" congregation, although the church itself was not a member of that body. Thus in becoming part of the United Church of Christ, Smithfield Church is joining hands with the Reformed (now Evangelical and Reformed) fellowship, which provided its spiritual leadership in its earliest years.

In 1787 the German congregation built a new edifice on a plot of ground given to it by a grandson of William Penn. This benefactor, who held extensive lands in western Pennsylvania, also gave tracts to the Anglican (Episcopal) and Presbyterian churches, which had by this time been established in the growing community. These three churches still occupy the same three sites, now in the midst of the skyscrapers of Pittsburgh's Golden Triangle.

The German congregation in Pittsburgh continued to grow and flourish as newcomers from Germany swelled its ranks. It helped to found many of the philanthropic organizations of the city and also established several "daughter" churches in nearby communities. As other German-speaking settlers organized kindred churches along the rivers and in Ohio, these were banded together in a loose federation using the name Evangelical Protestant. In all, worship was conducted in the German tongue.

The time came when these churches felt the need of a larger fellowship. German was giving way to English and n longer distinguished the churches fro their neighbors. By belonging to a large group they could better participate i American religious life and contribut to Christian service overseas. As a resu in 1924, under the leadership of Dr. Ca August Voss, then minister of the Smit field Church, they joined the Congrega tional fold. It was in this year that th church took the name of Smithfiel (from its street) and also built its pres ent edifice, the fourth erected on th site.

Weblike Steeple

The present building is a statel Gothic structure, famous for its unusua weblike steeple, which is made of alumi num on a steel framework—appropriat for a church in the aluminum and stee capital of the world. The church stand in the center of Pittsburgh's architec tural "renaissance" adjacent to the foun tains of Mellon Square, beneath the sky scrapers of Alcoa Aluminum and U. S Steel.

On November 6, one of Smithfield' "daughter" churches, the West En Evangelical Protestant (Congregational Church, voted its unanimous approval o the Constitution. Congregational Chris tian churches are few and far betwee in Pennsylvania and many of them ar of German or Welsh origin rather tha of New England tradition. There ar many Evangelical and Reforme churches here, and Smithfield and We End are looking forward to working wit their new brethren to create a riche fellowship in the United Church.

Dr. Beach is minister of the Smithfield Congregational Church, Pittsburgh, Pa. Photo of church sanctuary is by Trinity Court Studio.

A Decisive New Year

NEXT MONTH JANUARY 1961						
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THE New Year of 1961 may well prove among the most decisive in our time. It may disclose whether or not the threatened body of mankind has learned to coexist in peace and whether or not the United States shall muster enough courage and wisdom to reassume the world-wide leadership for which other free people hope and pray. Besides all these and other worriments, the New Year will bring us all no doubt our natural complement of opportunities and concerns. As the editor ponders these profound matters, remembering the past with its deep poignancy and envisaging the future with its potentialities, he finds himself wondering whether it may not still be true that the world outside ourselves is to a great extent a reflection of the world within. God, we are told in the book of *Revelation*, has said: "Behold, I make all things new." Quite possibly, some theologies to the contrary, he waits for us to help him in the task. May it not be that if and when we ourselves are ready in our minds and hearts, some of the better things for which we long will come to pass according to God's will—not by some cosmic miracle but through the intelligent cooperation of organized mankind whose attitudes are determined by love at its highest level? We have before us in 1961 God's marvelous gift of "disposable time"—greatly increased by technological achievements. May we use it wisely.

Dr. Blake's Proposal

United Church Herald presents on page 4 of this issue Dr. Eugene Carson Blake's controversial proposal calling for the organic union of the Protestant Episcopal Church, the Methodist Church, the United Presbyterian Church in the U.S.A. and our United Church of Christ.

Reactions to the call by responsible members of the four communions and other groups vary. There are those who—long discouraged by the scandalous divisions and unedifying competition among the Protestant churches—urge immediate and affirmative action "to cut the Gordian knot of hundreds of years of controversy," quoting Dr. Blake. Some people won't give it a second thought. Others there are who advocate extreme caution, fearing that the free-church principles of freedom and fellowship—often ignored and not infrequently suppressed by large ecclesiastical bodies—may suffer violence and irretrievable setback by such a power constellation. There are other questions to be asked and answered: "Is 'bigness' the primary way the Protestant churches are to make their most effective witness? What of the racial and ethnic constituency of this new body? Isn't the National Council of Churches a place to recognize the validity of one another's ministry and to find common unity in mission?"

Dr. Fred Hoskins and Dr. James E. Wagner, co-presidents of the United Church of Christ, have declared that Dr. Blake's proposal "by its very boldness warrants grateful consideration." *(See page 2.)* This co-editor prays that members of the United Church will give serious thought to Dr. Blake's suggestion. The United Church of Christ—now in process of actualization—has helped set the course for accelerated ecumenical development within Protestantism. It stands, however, athwart the extension of any hierarchical discipline or structure by virtue of a long insistence on the Reformation principle of "the priesthood of all believers." This is clear.

But Dr. Blake's call to the Protestant church "to be the church"—Christ's broken body restored at length by successive acts of integrative fellowship to its long-lost wholeness—deserves serious, discerning and understanding attention on the part of all of us.

The Shame of New Orleans

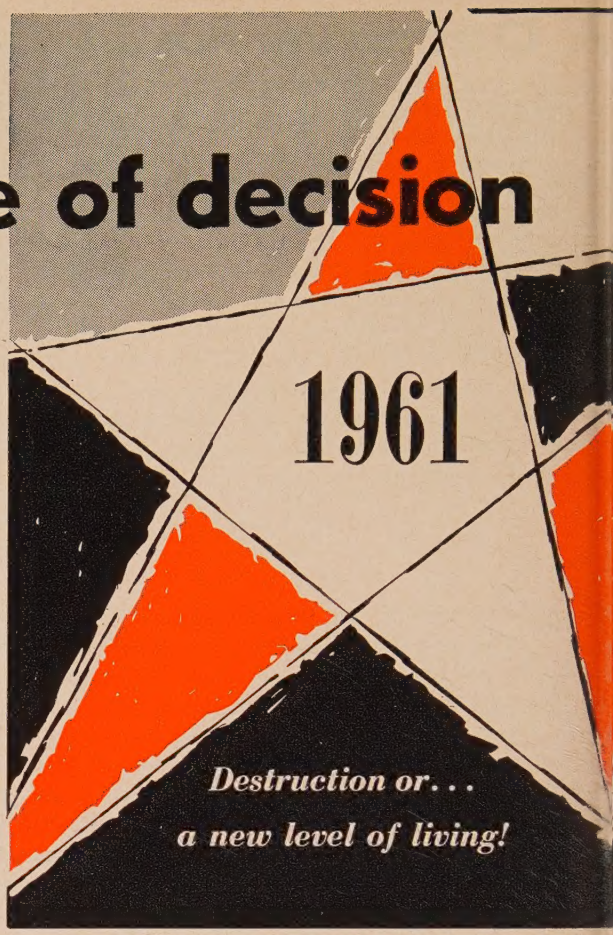
DO YOU know the number one obstacle to both Asian and African friendship for the United States?" a Pakistani businessman asked Chester A. Bowles, distinguished U.S. public servant. "It is racial discrimination against your own Negro citizens." In our opinion it is as deadly in its own way to our security and well-being as a nuclear warhead. To be sure, the gate to first-class citizenship has been opening, gradually but resistantly, for the Negro. In the past decade we have witnessed a series of legal, political and social victories on behalf of Negro rights.

Jim Crow, however, is putting up a desperate fight against all such racial advances. Never has its twisted ignorance and diabolical prejudice been more blatant and savage than in New Orleans' recent last-ditch effort to undermine the school integration program. "You're nigger lovers and Communists!" shouted angry mobs of New Orleans women—surely not representative of the population as a whole—as a Roman Catholic priest accompanied a Methodist clergyman who was escorting his 5-year-old daughter to a boycotted public school.

Such demonstrations could scarcely serve the Communist cause better if the Soviets themselves had staged them. What they are doing to the American image in Africa can readily be pictured. And no less important is what they are doing to the children and adults involved! Sooner or later we of the United States must face "the simple incontrovertible immorality of race discrimination," as the eminent Southern novelist William Faulkner phrased it. We must put a stop to the kind of emotionalism, bigotry and prejudice in American life that issues in such demonstrations as took place in New Orleans. *United Church Herald* makes a simple plea for the exercise of that elemental common sense, human tolerance and moral judgment that come in all fullness, we are constrained to believe, from God through Christ Jesus. Let us as Christians conclude forthwith all segregation. avm

This is the time of decision

NELS F. S. FERRÉ



THIS is your day of decision. This day we may decide life or death for human history. The day when Uzziah died in the Israel of long ago is now upon us. Our day calls for a faith with radically expanding horizons.

I have seldom prayed more earnestly and for a more significant event than for the 1960 "summit meeting," which seemed then one of humanity's last chances for survival. But the things that belonged to peace were shut from our eyes and we preferred, on our part, fear and private profit to order and universal plenty.

Compelling Actions

Some of us had been gladdened by the unbelievably clear-seeing report of the six-hundred-member Commission on World Order at Cleveland last year. This commission, appointed by the National Council of Churches, called for a radical doing to death of the cold war, a study of possible steps toward the admission of Red China to the United Nations and other equally compelling actions. Lately we may have been praying for and rejoicing over the summit meetings transferred to their proper place—with and before all nations in the General Assembly of the United Nations.

Thus do some of us foolish human beings put our trust in princes and assemblies. Our Uzziahs, however great, die and are gone. No new Pentecost of unanimous believers in church decisions or political events will save us now. Nor will some purely political decision, even on a world-wide scale, insure our salvation. Only the God high and lifted up, whom Isaiah in his despair and bewilderment beheld in the temple, can insure that.

Our hope now is for a high enough faith and a steadfast enough faith to change the direction of human history. Norman Cousins is right: destruction or a new level of living. There is no other choice. A new-found faith in God can be no narrow faith. Can we forget our scientific knowledge? Can we bypass our critical sense of history? Can we ignore the challenge of linguistic analysis? Can we get around our own self-indulgent and defiled living that paralyzes faith? There is no retreat now into the past. For hope, there is now only the choice of the greater God, the incommensurate God, who holds in his hands life or death. No idol and no human prejudice —only the determiner of destiny, the God high and lifted up—will do. We have to accept faith in the supremacy of God whose conditions for life are righteousness and universal concern beyond any present attainment.

I am aware that God is hard to find. We cry with Job: "Oh, that I knew where I might find him." There is no going back to Christ away from modern knowledge. Infantilism in religion cannot save us now. Our comfort in this day of decision must be courage, not man-blown but God-inspired, as we face the ever-widening horizons of the modern world view.

Knowledge without meaning offers futility; meaning without an organizing center produces confusion; Jesus Christ, symbol of God's universal love, gives central meaning both to life and death, both to work and destiny.

And God's presence filled the temple. The God high and lifted up was also right there! Too often the God who is high and lifted up seems altogether away from man's problems. Man flees from his troubles into a fanciful realm of divine transcendence. The great God behind man's thinking, who alone is Lord, is love's actual presence in the midst of man's problems. His presence fills the temple.

God's Presence

When God's presence fills the whole temple, social and political issues are not roped off within some private pews. Péguy said that religion begins in mysticism and ends in politics. God reaches into politics, too. If we will let him, he will help us. If we won't let him, he will judge us. Our way is to fence off; his way is to fill the whole temple with his glory. Today we need a new deal in world politics.

Our horizons must expand unimaginably. The day of the sovereignty of nations is dead. Only the world community can live. Nations are now the branches, not the trunk of human history. "Brinkmanship" is bunk. Militarism is madness. It is the realism of nothing but the dead burying their dead. Slogans can't save us. They can only blind us to the dreadful fact of our situation. We shout

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Dr. Ferré is Abbot Professor of Christian Theology at Andover Newton Theological School.

freedom and mean privilege. We shout faith and mean in-group psychology. No! We shall not be saved unless we repent and reform.

I see two possible escapes from world catastrophe. One is that communism will sweep the world. Before its austere commitment our cancan decadence, our liquored moral blur, our fashion-glutted economy, our surplus-rotting, price-pegged American way of life, rooted and grounded in production for war, with cosmetics smeared over the scab of our self-indulgence, may cave in at the hate-filled shrieks of our desperate youth whose very chance to live we deny.

'Repent and Reform'

The axe of God's inexorable judgment is already laid to the root of our own tree. The decline of the West is bringing its own destruction. Asia and Africa will rise up in judgment while the poison of our own sustained and abandoned sinning will paralyze us beyond any effective defense. There is hope for the world in our collapse if it prevents world destruction, putting upon all dedicated Christians the fearsome task of living and dying for freedom and their faith. God can still call his Cyrus out of Russia or China to save the world.

Or we can repent and reform. We can accept the self-discipline that goes with true freedom. We can negotiate with nations in sincerity and good will and not with spy flights and war alerts. We can use and not prostitute the United Nations. We can share our means of production more than our products, our initiative and our income, let alone our surpluses, with our desperate world. We can disarm—and plan our economy for peace.

We can discipline our means of communication into carriers of news and education instead of hate and propaganda. We can reshape our education into a creative faith and controlled inquiry instead of cynical skepticism and naturalistic reductionism. We can find and develop a genuine Christian stance for the reorientation of all knowledge for constructive conversation.

We can firm our flabby moral muscles into creative rectitude. We can dethrone the triumvirate of exorbitant profit, liquor and sex as the ruling attractions of life and instead of them accept the reign of God, high and lifted up, whose presence fills the whole temple of life with moral satisfaction, social fulfillment and public welfare.

Our second choice, which should be our first concern, is our own repentance and the coming of a new Reformation. "Why will ye die?" cries the prophet of old. Death will, of course, come to us all and very likely unexpectedly. But why not live all our lives here on earth by a turning to the font of life? No peace goes deeper than righteousness and no freedom is fuller than freedom in the right.

Our need now is increasingly a new social structure and open social attitudes. We need a new world beyond race, beyond money, beyond name, beyond position, based on intellectual alertness and social contribution. We need a world-wide revolution that glories in inner character and public service. We need God's new age for the common good.

Day of Opportunity

I thank God that I am living now. The old order is dying. It is disintegrating from within and being destroyed from without. This is the day of danger —but it is also the day of opportunity. This is the day of decision. Let our faith keep pace with the expanding horizons!

In the day when the old order must be dead and faith must find new horizons, what shall we say of religious divisiveness, what shall we say of Christian divisiveness, what shall we say of Protestant divisiveness, what shall we say—God forgive the ring of the words —of divisiveness even within the United Church of Christ? In a day when God's people must save the world by standing together, are there not some in our midst who stand apart even from the most democratic church conceivable that incarnates full freedom with effective fellowship?

Let us not judge. Let us not exorcise. Let us not add grief to misunderstanding, smallness of vision and misdirected loyalty. Let us, rather, pray and love and persevere until the greatness of God's grace and the desperateness of the world's need fill all who hesitate with an unbearable longing to be done with the old load of criticism. Let us be lost in a community of creative openness.

In the temple God spoke to one. He addressed Isaiah. God wants you! Do you see the vision of God high and lifted up, whose presence fills the whole temple of mankind? Then answer: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

God needs you to be a messenger to cover your face with two wings of humility, to cover your feet with two wings of reverence and fly with the other two to tell of God's way of deliverance when all human help fails. Then the local idols of class and creed will topple. Only the true God equal to man's universal needs can save the world for the new day.

Expanding Horizons

The task is incredibly hard and seems hopeless. Who will go? Whom can we send? Who can gaze at God's expanding horizons? Broad is the way to destruction and most walk in it. Narrow is the way to life and few find it. Will you in this hour of critical need be the one to open your life to the divine presence that cannot stop with you, if He fills you, but will fill the whole temple?

Will you be a messenger of world renewal with faith in the large God and his universal presence? History's only final proof of God for you will be within you and from your life. You can live a normal self-anxious life of ordinary success and sorrow or you can make your life significant for God and others by a total abandon of your will to God's concern for the common good. This is your day of decision.

King Uzziah is dead. The boundaries of his era have been smashed. Long live the new era of common man and the general good. Long live God's new age of faith, of integrity and of concern. Long live righteousness and holiness. Long live world law and world rule. Long live the united and uniting church of Christ.

Life is up to you. For your life this day you must decide. God needs your decision. Will you cling to the old order? Will you panic in no order? Or will you be sent as a messenger of God's new order? This is your day of deciding for life or death. You cannot control world history and therefore you cannot decide for or against external victory. But you can decide for faith or for failure of faith. And true faith always bears saving fruit. You can decide for or against God. God give you grace to decide aright.

High in mountains young people met together for study, fellowship and worship

United Church Military Personnel Meet at German Retreat Center

RUSSELL T. LOESCH

Maker of mountains, creator of their beauty and their might,
I lift my small and human heart to thee.
Fill it, I pray, with something of their might,
Their steadfastness, their high serenity.
Sweep it with canyon winds and wash it clean
With clear, cold water from the eternal snow.
Let these bright torrents purge me—let all mean
Desires and passions leave me—let me go
Back to the lowlands, back to the crowded days,
Poised and sustained and ready for my part.
Let me go back, schooled in the mountains' ways,
Bearing their old wise secrets in my heart.

The words of this prayer could well be the words of those who attended the first United Church of Christ Conference Retreat for members of the military held recently at Berchtesgaden in Germany. These young people and eight of our United Church chaplains came from the hills of Germany, from the château country of France, from the downs of England, from the sandy deserts of Morocco, from sunny Italy, from Turkey and from nearby Austria. Gathering together in the foggy and rainy mountain weather they suddenly found themselves in the midst of some of the world's most beautiful mountains as they awoke to attend the first morning chapel service in what used to be the rest area for the German *Luftwaffe*.

They came together bringing their loneliness, their frustrations and their desire for spiritual rejuvenation in the fellowship of kindred minds. They came from the impersonal barracks life and the authoritarian discipline of sergeants and officers to find the fellowship of those who belong to the United Church of Christ dispersed in so many places around the world. Here at Berchtesgaden they sensed the oneness of those who are seeking the Way. Here in the beauty of the mountains they found a fresh sense of direction and meaning for life. Representing Congregational Christian and Evangelical and Reformed churches in some eighteen states, they brought a commonness of purpose. How could life become more meaningful and where could they serve Christ best? This may not have been the expressed purpose when they registered for the retreat, but it soon became so as the meetings and fellowship began to touch individual lives.

The leadership of Dean Roy Pearson of Andover Newton Theological School in Newton Centre, Mass., and Dr. Lee J. Gable of Lancaster Seminary in Lancaster, Pa.; the courses on Christian personal devotional life and on family life and growth taught by Chaplains Charles F. Kriete and James Cruze; discussion of the role of the laymen in church life conducted by Dr. J. Kenneth Kohler of St. Louis, Mo., and Chester Jenks, Manchester, N. H.; the morning meditations led by the chaplains and the hours of fellowship around the meal tables were appreciated by all.

One of the young soldiers who attended has written: "It seems that I found more spiritual strength and guidance in these past four days that I ever thought possible. . . . Almost everyone seems to feel the nearness of God in those mountains, but now that I'm away from there, I seem to have a stronger spiritual nearness to the Lord." Another soldier wrote: "This retreat has helped me make the decision for my future life, the ministry." One girl had this to say: "I found it hard to believe that in all this beauty, not many years ago, lived Hitler. In the midst of these gracious mountain peaks came the terrible Nazi ideas that plunged us into World War II. But now in what was the Blatter Hof Hotel there are twenty-six religious conferences held each year."

When is a retreat successful? This question can never be adequately answered. Certainly these who have been among the church's forgotten, dispersed children found something that cannot be expressed in words. Here seeds of faith were sown, attitudes redirected, loneliness assuaged and a new knowledge found that there are those who care. In the midst of the cacophony of the day those who were here gained a new sense of purpose.

Mr. Loesch is minister to armed forces and institutional chaplains for the CC Department of the Ministry. Photo by J. Schmid, Berchtesgaden.

CC Women's Board Discusses Major Concerns

ABSORBING interest in every facet of their national program was expressed by members of the executive board of the National Fellowship of Congregational Christian Women at the recent semiannual meeting held in Des Plaines, Ill. Particularly impressive to this observer was the evidence of detailed knowledge of the church's mission on every level—in the local church, on the national scene and overseas.

An eager exchange of views took place among the chairmen of the six national Departments of Work and committee chairmen for leadership training, ecumenical relations, nominations and program for the fellowship's forthcoming Midwinter Meeting at Buck Hill Falls, Pennsylvania.

The board endorsed a statement by Lillian S. Gregory, executive secretary of the Women's Fellowship, describing the philosophy that undergirds the work of the fellowship. "Our primary responsibility," she said, "is to develop a program that will aid in strengthening women in our local churches to the end that they may mature in their Christian faith. This is basic. Only so will we become channels for *Our Christian World Mission*."

Miss Gregory emphasized the necessity for coordinating women's programs with the ongoing program of the denomination on the national, state and local levels. She also called attention to the importance of Bible study. "But if it is to be helpful," she said, "it must be presented from an enlightened point of view and use reliable resources." The CC Division of Christian Education has a number of excellent Bible-study guides for adults, she noted.

"Prayer groups also are most helpful in some areas," she said, "but they should arise out of the needs of a particular group and should avoid too much subjectivity or introspection. Programs should always involve representative persons in their preparation."

Other matters that engaged the attention of the executive board included the problem of controlling weapons of mass destruction, the perils of an economy built on waste, problems created by rapid social change, international tensions and the like.

"We need a positive program for peace," the women agreed. "At the same time we must help our members evaluate world conditions as they are and understand that for the time being they have to live in a world characterized by conflicting ideologies."

"We need dedicated and informed women to carry Christian convictions into every organization and group in which today's woman may be involved," declared Miss Gregory. "Wherever our church women are to be found, we should be able to depend upon their maturity and integrity as Christian persons to assume right attitudes and to take a Christian stance, so that they may exert a constructive influence in the world in which we are living."

In an effort to broaden both the women's understanding of the church's world mission and their participation in it, the board appointed a committee to study the possibility of closer collaboration with the American Board of Commissioners for Foreign Missions. It is proposed that a representative of the Women's Fellowship participate in one or several American Board projects overseas for a period of two years and then spend a third year in the United States interpreting the Christian mission to the women of the fellowships.

In order to effect a closer working relationship between the national fellowship and the denomination's mission boards, each board was invited to appoint a woman member to attend the Women's Fellowship executive board meetings.

Concern for senior citizens found expression in the appointment of three Women's Fellowship representatives to the White House Conference on the Aging to be held in Washington, D. C., in January. By unanimous vote the board replied affirmatively to a communiqué from United Church Women, a general department of the National Council of Churches, asking cooperation in a concerted attack on racial discrimination. As an immediate first step the board put itself on record "giving support to the efforts of the United Church of Christ Committee of Nine on Realignment of Conferences and Synods to organize the new church on an integrated basis."

Mrs. Charles Gunn of Kansas, chairman of the leadership training committee, was supported in her efforts to work out a pilot training project in cooperation with the corresponding E and R committee. To be held at Doane College, Crete, Neb., in June, the training project is to embody elements of Women's Guild summer conferences and CC state women's retreats.

The board received with favor a proposal by Mrs. Mary Ann Williams of Florida, chairman of the ecumenical re-

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MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Illustration by courtesy of CC Missions Council.

Wasn't this the night for miracles?

LEE W. ROCKWELL

It happened on Christmas Eve. A bright, nearly full moon shone down through the crisp, clear air, lending its magic to the happy scenes that filled the city. Colorful lights twinkled from thousands of windows, reflecting the warmth and love inside numberless homes. Happy people were ringing doorbells, carrying gaily wrapped gifts for those who meant so much to them on this special night. Great crowds of people thronged the churches to experience again the retelling of the nativity story. It was Christmas Eve and the love for a child born long ago filled the hearts of men.

In the farthest corner of the city bus terminal sat a modern madonna. Like the madonna who had borne the Christ child, she too was weary from travel. She held her two boys close to her—boys whose ragged clothing must have been all they owned. The woman showed signs of pain and suffering and the weariness that comes from long hours of strain and anxiety.

The travelers going home for the holidays hardly noticed the little group as they hurried through the terminal, bent on pleasures ahead. Even the sound of the lovely carols from the terminal loud-speaker went unheard. For others it was Christmas Eve. But not for this tired mother and for her little family.

As she winced again in pain and wondered what she could do to find help in this strange, frightening city, a woman walked toward her. Friendly and smiling, she approached the wan mother who smiled feebly in return. A representative of the Travelers Aid Society, she asked if she could be of help.

The eyes of the young madonna filled with tears as she recounted rapidly the tragedy and the fear that had crowded the past two days. She had come from Tennessee with her two boys. Two days before their home had burned, leaving her destitute. Her husband was in Chicago seeking work but had not sent her his address. She had come to Chicago to find him but now that she and her boys were there, she didn't know where to turn or what to do.

The worker from the Travelers Aid immediately arranged for the woman to go to the County Hospital. In the last hours of pregnancy, she was in need of immediate medical attention. And there in the charity hospital, with the sound of carols drifting through the endless corridors, a child was born. Almost two thousand years after that first Christmas Eve another young mother gave birth to a life that was infinitely precious in the eyes of God.

The two boys, meanwhile, went to the Uhlich Children's Home, operated by the Evangelical and Reformed Church. Fearing to spend empty days in a strange house, surrounded by strange people, their frail bodies ached with loneliness. But wasn't this the night for miracles? The boys found a warm welcome at Uhlich. They were bathed and fed, then showered with the Christmas gifts that bring excitement and a flush of happiness to all children. Their ragged clothes were replaced with warm, clean clothing and they slept in fresh, comfortable beds with untroubled innocence.

When the first faint streaks of light broke through the night's darkness, the city's churchgoers hurried to worship. Again the church bells rang out in joyful song and hushed congregations listened once more to the story of Mary and Joseph. Expectancy and happiness filled the city and glowed on the faces of the people.

But this time it reached those whom it had not touched the night before. The two boys slept securely at Uhlich, knowing that all would be well with them. The young madonna pressed her child close to her and a great peace settled over her as she listened now to the words of the ancient carols that floated down the corridor. For her and her little family, the miracle of so long ago had been relived. Hers was the same full joy that had once been Mary's.

It was light now. A new day had dawned for her and for her three children. The Travelers Aid had found her husband and told him the news. The mother's pain was gone and so was her fear. All over the great city it was Christmas Day.

A warm, happy Christmas Eve celebration under the tree, with carols and gifts from Santa Claus, brings excitement and a sense of security to all children.

Mr. Rockwell is executive secretary of the E and R Commission on Health and Welfare Services. Photo by Three Lions.

LETTER TO A COLLEGE STUDENT

Dear Lou:

For several weeks I have been wanting to write you a letter: not one of my usual "how-are-you-I-am-fine" notes that do no more than assure you we are all still alive, but an honest-to-goodness, down-to-earth sharing of thoughts and hopes the way we used to do around the parsonage fireplace on those snowy winter evenings last year.

High Ability

First of all, let me tell you again how delighted I am that you finally decided to go to college. You know how highly we all think of your abilities. A good mind, a sensitive, imaginative spirit, talents for leadership—all these qualities and others were too great a gift to treat lightly.

It was difficult at first to answer your questions about whether it was right for you to go on to school when Alice and Gene had been denied a college education. You made us do some hard thinking on that problem. But I feel certain your final decision was the right one. Each of us is a steward responsible to God for the use he makes of his gifts. You aren't answerable to God for what Gene or Alice did. You are answerable only for what you do.

Didn't it seem that God was showing you that you could manage to get an education? After you started to move in that direction the doors were opened for you. It has always been my faith that God works that way. When we show a will to move forward, to make the attempt, and if we are moving in the direction God wants us to move, then he does "part the waters before us" as in the old Bible story, so that we can "walk through on dry land."

I am glad you were able to find such a good part-time job, especially one that will help you meet other people. May I make one suggestion? Remember, this job is only a means to an end. The reason you are at the university is to get that coveted education. Don't lose your sense of stewardship at that point.

I guess what prompted me to write you this morning was that closing line in your last letter. Remember after mentioning those problems you were facing, you wrote: "I only hope I won't lose my religion. I could keep it more easily if I knew better what it was!" That's a classic statement, Lou.

Vital Faith

I guess most of the people who "lose their religion" never had much of one to start with—not a vital, tried-and-tested faith. They were leaning on someone else's faith—their mother's or their pastor's or their best friend's. We all do that sort of leaning to some extent. But there's no more drastic way to get those props knocked out from under you than by going away to college. Suddenly you're among people who believe differently, act differently, worship differently, who have no inhibitions about picking you to pieces or laughing you to scorn. In fact, the whole atmosphere in class and out is a questioning, "produce-the-evidence" sort of thing. Don't be afraid of it. Why shouldn't you be asked to produce evidence to support your Christian faith?

That psychology prof you're puzzled about—he's had a couple of decades to gather his ideas and marshal his opinions that people are machine-like products of their environment. And he's going to say so. Why do you think he's wrong? You must have heard or seen other evidence to give you such strong suspicions that he is "off the beam," as you put it. Be a student. Study the evidence. Find out what other men are saying about it. Then come to your own conclusions.

CHARLES W. SCHWANTES

Mr. Schwantes is pastor to students at Heidelberg College in Tiffin, Ohio. Photo by Photo-Art Commercial Studio, Portland, Ore.

What is Essential?

I know that you will lose some of your religion, or more properly, what you thought was religion. The basic question is: what is the essential part of the whole religious experience you've had up to this point? For example, just to be facetious, one might ask: Since we stand to pray in our church at home, can I worship in a church where the people sit or kneel to pray? That sounds silly, of course, but church people have stumbled over even smaller specks of dust. On a more significant level you might ask: Should I try to defend the idea of angels, infant baptism, the resurrection of the body and so forth? And if I can't defend them, have I lost my religion?

No, I don't think so. Some of these related Christian concepts you may accept and be able to defend. But they are not the essential core of our faith. I'd say that the rock foundation of our Christian religion is a belief that an intelligent, all-powerful, personal God created the universe and continues to direct his creation, and that the nature of God was most perfectly revealed to us through Jesus Christ.

Almost everything else we believe is derived from this. For instance, if we have a fundamental faith that God created all men and that Jesus revealed the fullest possibilities of human life, we can with a little study chart our relationships with other people pretty definitely. If we are convinced that God has

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purpose for life, and that, as in Jesus' life, God will reveal his purposes to men, we will be amenable to every means that provides communion with God.

Complacent and Provincial?

You were distressed by the "provincialism and complacency" of the local church where you worshiped last Sunday. O.K. So they were complacent and provincial. How many people aren't? Not many. Dare I suggest that you were pretty provincial too until you left here to go to college? Your objecting to the fact that "they didn't do as we did at home" bears quite an aroma of provincialism itself. Forgive me for being blunt but I know you aren't the sort to get delusions of superiority. Just keep in mind that this is a disease to which college students are rather easily susceptible.

With your opportunities you ought to be less provincial than most people, but that's no assurance that you or any other student will be. Most of the people you will work with the rest of your life will be pretty much like those good—but imperfect—people who make up that congregation. Whatever you do, learn how to get along with ordinary folks. God made so many of them.

I suspect that if you'll use a little patience and dust off your Christian charity, you'll find some people in that little church who will make you ashamed of your first impressions. You'll discover that the church, imperfect as it may be in your opinion, is still the only institution that gives God a real chance to speak to and direct the lives of the people in it. And there, too, you'll find attitudes conditioned by years of reverent listening to the word of God and clumsy but sincere efforts to be doers of that word.

Well, this is getting to be quite a document. Maybe I should stop here, but I'm in the mood to talk about that other matter you mentioned. You say you're worried because you haven't made up your mind yet as to what your life work will be.

Purpose for Life

Good for you! I mean—good for you that you're worried. Far too many people don't take it seriously enough even to worry. I'm not going to try to tell you what to do. But I wouldn't consider it a tragedy if, with your diploma in hand at the end of four years, you were still undecided as to where to make your best contribution.

The important question is: will you come out able to make a contribution? Another one is: will you have a pretty clear picture of the needs waiting to be met in our time? And still another, and I guess this is really the most fundamental one: will you still believe that the purpose of your life is to make a contribution to human need?

I can't think of anything more wonderful than to have you answer "yes" to these three questions. I'm not one of those people who believes that there is only one job perfectly fitted for you and that if you miss it you'll be a misfit anywhere else. I do believe, however, that there is a contribution that God wants you to make—I'm sure of that. Probably you can make that contribution in several ways or in several vocations.

Sense of Stewardship

If you decide to become a teacher, fine. This poor world is badly in need of a certain kind of teacher. What kind? They are the teachers who have a sense of stewardship about their profession, who see it as a way of making truth known and of guiding the lives of others into fulfillment.

But, I ask you, what profession or job doesn't require those same things? The Christian doctor, housewife, storekeeper, lawyer, nurse, executive—all should approach their jobs in the same spirit. If the lawyer believes that God built justice into the heart of life, he's going to talk and act and plan accordingly. And his contribution as a lawyer will be to make that truth about justice known, to bring fulfillment into the lives of others through justice, and to practice his Christian convictions in every sphere of his life—on the bench, in the office, the church, the community, the home and everywhere else that his interests and concerns take him.

You can see, Lou, that my first concern is that you be as Christian as you can. Be a Christian student now—be a Christian teacher or journalist or homemaker later. Be a Christian citizen, a Christian parent, a Christian church member. Your stewardship is of all your life, not a part of it.

If your going to college and coming out "educated" means anything, it certainly ought to mean that you will know, at least a little better than some of the rest of us, how to use your life effectively for the things that count most. They may not tell you in the classroom what things count most. But if you keep the channel open for God to speak, he won't leave you in the dark. He'll reveal to you in ways that are plain and thrilling where and how he can use you.

Cordially,

Charles W. Schwantes

Universal Week of Prayer

THE Gospels say about Jesus Christ that he knew what was in man. So when we pray during the seven days of our Universal Week of Prayer (January 1-8, 1961), he will know precisely what we really desire, down deep in our hearts.

Some scholars think that *The Letter of Jude* was written by the brother of our Lord. If so, see how he too knew what was in man: his analysis is uncomfortably modern, as if midnight bells had just rung in the new year 1961. Notice Jude's striking similes—obviously the expression of an "Angry young man" back in A.D. 60, sick of falseness in church pews. Wind bags! Carousers! Hot air! Dead wood! Stuffed shirts! Calamity Janes! Social climbers! Until, phrase by lovely phrase, notice Jude's contrasting tenderness toward true believers, designed to wish each such church member (including ourselves) a happier and a more creative New Year:

"But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life. And convince some who doubt, save some by snatching them out of the fire; on some have mercy.

". . . Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for ever. Amen."

Margaret T. Applegarth

from "Universal Week of Prayer, 1961," a pamphlet of the National Council of Churches' Department of Evangelism.

A gold cross flanked by two oak wings is the focus of attention for worshipers.

Sheboygan Church Designed for Family-Centered Program

WILFORD H. EVANS

THE NEW First Congregational Church in Sheboygan, Wis., stands in a residential neighborhood beside a beautiful park near Lake Michigan, which can be seen in the distance. Contemporary in style, its simplicity and austerity of design are dominant. The severity is softened by abundant planting at the base and by an anodized gold screen above the central building. Out of the entrance court or atrium—the gathering place for the Christian community before and after the service—rises a campanile symbolizing the aspiration of men. Extending from its center is a gold cross.

On entering the building from the court, a garden at the center of the building is seen. This is the focus of the church's architectural unity, creating an atmosphere of friendliness. Across it the children and adults see each other as they gather for worship and fellowship.

The sanctuary is approached from the central corridor adjacent to this court. The entrance, under a low balcony, opens into a very spacious and lofty sanctuary. The composition of the design leads the eye forward through the chancel where a gold cross rises on the wall. This is flanked by two oak wings. Illumination, both natural and artificial, comes to a focus on the cross. The side walls recall a Gothic interior design. It has three parts: a low aisle level with light reflected from a brick wall, a middle story that defines the perimeter of the nave and is ornamented by green ferns, and a clerestory whose amber windows flood the sanctuary with light. In the rear is the choir loft where the organ is installed.

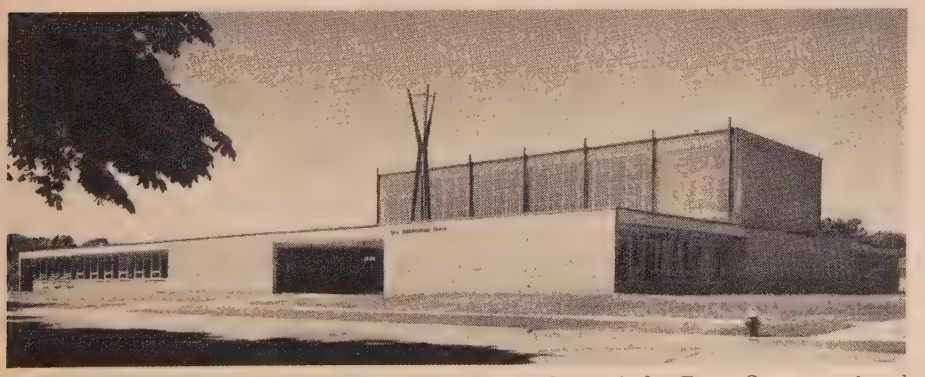
At the south end of the central corridor is the second worship center—a chapel for personal meditation or for small weddings and funerals. Here there is a very beautiful stained-glass window made from the windows of the old church. The furniture and paneled walls are the color of the old church, providing a sense of continuity with the church's heritage. The chapel also offers a contrast to the other architectural forms in the building.

The religious-education rooms are built on the perimeter of the lower part of the building around the central garden court, thus relating themselves visually to the worship center through the windows on the court. These classrooms might be likened to a series of chapels or ambulatories as in churches of early times.

An oak-paneled and graciously furnished lounge looks out on the garden court while the administrative offices are also on the north side.

Lucas Hall, the large fellowship hall, has windows looking out over the park. The hall will seat four hundred people when used as an auditorium, 350 at dinner. Its movable stage provides a "theater in the round" for the church's dramatic group. It will be the center of many activities. In addition there is a music room with banked steps and a view of the park.

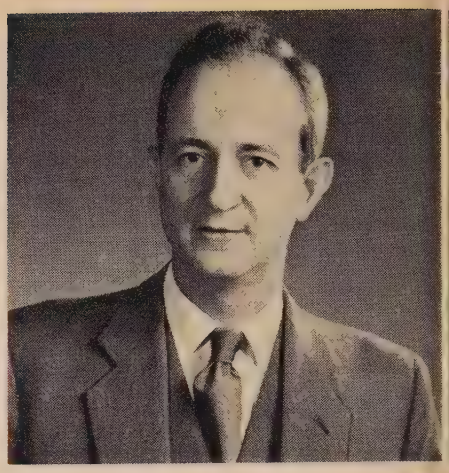
This fine, functional building has been created by a church conscious of its religious-educational and parish responsibilities. Aided by a farsighted and able Christian-education director, the church has been working on a family-centered program. The growth of its services and expanded educational program made better facilities necessary. The encroaching business area at the heart of the city made a new location a strategic move. The new site provides adequate space for off-street parking, a playground and future expansion.



An anodized gold screen above the central building of the First Congregational Church in Sheboygan, Wis., softens the austerity of the contemporary design.

Dr. Evans is minister of First Congregational Church, Sheboygan, Wis. Photos by Clair Kilton, Sheboygan.

The Constitution in the Perspective of the Ecumenical Movement



Dr. Schomer was elected president of Chicago Theological Seminary in 1958.

HOWARD SCHOMER

If I have any contribution to make to the present thinking on the proposed Constitution for the United Church of Christ, it arises out of my daily involvement in the international aspects of the ecumenical movement throughout most of the postwar years. I would like, therefore, to convey to you how the whole discussion of the United Church of Christ looks in the perspective of the present ecumenical situation.

Ecumenical Situation

The word "ecumenical" is not primarily a churchly word. Its root meaning must be kept clearly in mind if we are to talk coherently about the present outlook of the movement for Christian unity and the relationship of the United Church of Christ and its Constitution to that movement.

As one of the leaders in the revival of "responsible laymanship" has forcefully pointed out, not one of the fifteen uses of the word *oikoumene* in the New Testament refers to anything like interchurch cooperation. The *oikoumene* is the whole wide world that humanity has peopled, the entire society of mankind. It is civilization in its deep alienation, in which men are strangers to each other because they have sought, in their flight and evasion, to make themselves strangers to God.

Now the point of all this is that in the basic ecumenical situation—namely, the practical godlessness in which most of our generation actually lives, in America as elsewhere—the minority of men and women who are serious Christians must never, never forget that faith, hope and love comprise the eternal heart of the Christian religion, whereas organizational form and procedure are but relative, functional matters.

In the light of the fundamental ecumenical situation—the desperate need of a dying world in which the followers of Jesus Christ, by their failure to put first things first, have managed to make the faith that alone can save the world appear to millions to be simply absurd and irrelevant—can we not agree that church order and organization simply must not be allowed to obsess our minds and distort our witness to our generation? Popery cannot redeem mankind. Neither can episcopacy, presbyterianism or congregationalism. Only a living faith in Jesus Christ can rebuild the broken image of God in the being of modern man. Only Christians who know that all organizational forms are but "earthen vessels," who treat no church order as a "sacred cow," are really free to speak comforting words to the oppressed and abused or prophetic words to the cynical and disabused in this climactic age.

The secondary sense of the word "ecumenical" is that which has been so surprisingly rediscovered in many lands during the last fifty years. It describes the experience of Christian people who, in the very midst of the chaos and rebellion of the world, discover that they are very near to each other. Through no merit of their own, indeed quite unexpectedly, they find they belong to the same household and that this their house was given to them. They did not by their own sheer genius conceive and edify it. This house has been built by the action, the sacrifice and the triumph of Jesus Christ. The "parish" of the local community is their living together as members of one household, surrounded by strangers who do not, or do not yet, share their domestic life and eat at their table.

Living Together

It is most interesting that the original meaning of "parish" is almost indistinguishable from that of "congregation"—those who "live together," not simply those who reside in the same quarter of town. And it is illuminating to note that the root meaning of "parish" and the root meaning of "ecumenical" are finally the same! The ecumenical fellowship is thus the whole network of parishes, the vast housing development given to society for the sake of the renewal of the entire city of mankind.

The question before us is how we can best contribute, in the circumstances of our time, to the recovery of this sense of the God-given wholeness of the church of Jesus Christ, the community called to lead the nations and the races toward that harmony and peace for which all normal people so longingly aspire.

Is the drawing together of several denominations in the United Church of Christ, structured in the manner that the proposed Constitution envisages it, a helpful way to relate local churches to each other in a common mission to the whole world? For my part, I believe that the united church movement in this country and in many others, notably Germany, Canada, India, Japan, Spain,

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Before becoming president of Chicago Theological Seminary, Dr. Schomer worked with and for the Protestant churches of Europe as secretary for interchurch aid for the World Council of Churches. Photo by Lewellyn Studio, Chicago.

PROGRESS REPORT

Report of voting by CC churches on the proposed United Church Constitution

YES	616
NO	37
ABSTAIN	4
CHURCHES VOTING	653*

*abstentions not included

the Cameroons and Madagascar, is one of the most genuine and generous expressions of the ecumenical wakening in our time. I am glad that people of the Congregational way have had a part in shaping so many of these church unions.

Blake Proposal

Dr. Eugene Carson Blake's newsworthy but, in my judgment, diversionary contribution to American discussion of church union *(see page 4)* seems to look toward structural unification based upon episcopally recognized ministerial standing, democratic organizational style, recognition of the Bible and sacraments as true means of grace, and common acceptance of the various historic creeds as evidence of right belief. Although he envisages a variety of forms throughout the life of the "reunited church . . . catholic and reformed" that is his goal, he seems to miss what has always been central in the growth of our United Church of Christ: the spirituality of faith, the openness of the Christian fellowship to God's continual self-revelation and the freedom of every congregation under the direct discipline of Christ.

I would like now to indicate ten major points in the proposed Constitution of the United Church of Christ that are in harmony with both the ecumenical vision and the self-understanding of the Congregational tradition:

(1) The Constitution now submitted to all Congregational Christian churches for their approval accords with New Testament practice and that of the early church, even as it does with the historic Congregational creeds and platforms, by acknowledging Jesus Christ as the sole head of the church as revealed in Holy Scripture and attested in experience of the living presence of the Lord in the midst of his people.

Arthur A. Rouner Jr. has recently reminded us that "polity and structural organization in themselves meant little to the Pilgrims. The gospel meant everything." The Preamble of the proposed Constitution makes it abundantly clear that the same outlook will characterize the United Church of Christ.

(2) The Constitution recognizes, moreover, that the denomination does not create the local churches but rather is created by them and by their various organs of cooperation. "The United Church of Christ is composed of local churches, associations, conferences and the General Synod. . . . The basic unit of the life and organization of the United Church of Christ is the local church."

Covenanted Fellowship

This is an affirmation of priorities that is entirely in harmony with the constant stress of the ecumenical movement on the fundamental importance of the congregation, its vitality and renewal. It accords equally well with our traditional Congregational insistence upon the local covenanted fellowship of believing men and women. Let no one unconsciously distort the meaning of "unit," suggesting that the Constitution thereby implies that a local church is in itself incomplete, dependent upon the denomination for its establishment and essential nature. For the drafters of this article employed the word "unit" in its only proper sense: "a single number regarded as an undivided whole and as the ultimate base of all number . . . a substance adopted as a standard by which the specific gravity of various bodies is estimated" *(A New English Dictionary)*.

(3) The ultimacy of the congregation is not simply affirmed and forgotten by this Constitution. It conditions the entire structure of the United Church of Christ and it is inviolate. "Nothing in this Constitution . . . shall be construed as giving to the larger circles of the fellowship (association, conference and General Synod), now or at any future time, the power to abridge or impair the autonomy of any local church. . . ."

Free Responsibility

(4) The responsibility and the liberty of the congregation are, of course, without meaning if they are not rooted in the responsibility and liberty of the individual disciples who compose the local church fellowship.

Just as others would prefer that this Constitution formulate in still greater clarity the points where they are, as Quakers say, particularly "tender," so should I have welcomed a ringing paragraph on the sanctity of private conscience, the highest moral tribunal given to humanity in general or even to the churches. While these very words do not appear, I know that this is in part because today no one in our midst would dream of limiting the rights of conscience. In any case, this Constitution reflects in Article V, paragraph 23, the great awakening of the laity that even now is discernible on the ecumenical horizon: "The privilege and responsibility of witnessing to the gospel belong to every member of the church. The United Church of Christ . . . seeks . . . to provide opportunities for its members to exercise such gifts . . . as God has bestowed upon them."

(5) Nothing is more crucial for the cause of Christian unity or for the revitalization of the whole church than a reinterpretation of the ancient concept of "the ordained ministry," a conception of the office of the pastor that will bring together biblical and modern psychological insights into the nature of true spiritual leadership. No constitutional provisions can in themselves furnish such a reinterpretation, but it is very important that whatever this Constitution says about ordination and the ministry be open and encouraging to this theological task.

Continued on next page ▸

(Continued from previous page)

I find that Article V gives the opportunity the theologians desire. It unmistakably declares that God, not the church, calls a man or woman to the ordained ministry. It sees in the ceremony of ordination the recognition by the church at large, through the discernment of the local church and association, of the validity of the individual's sense of call. It notes that a pastorate is a covenant relationship between the minister and the local church, of concern to the church at large but ultimately the responsibility of the pastor and his people. Within this broad framework, sufficient to preserve the United Church from any danger of built-in clericalism or ecclesiastical tyranny, we are free to go deeper into the subject of the inner meaning of "ministerial standing" and "pastoral service."

(6) Articles VI, VII and VIII of the proposed Constitution carry us from the primordial reality of the church—the ever-living Christ, the individual disciples, the congregation and its ordained leader—to the inevitable corporate action of the churches in the face of the challenges with which the outside world, in its need and its hope, confronts them. The first congregation in Jerusalem gave birth to the second in Antioch, and so the principle of the "association" was born, as the elders in Jerusalem at once realized, sending Barnabas to encourage the first "mission church." Soon Paul and Silas had seeded churches throughout a larger area and at Jerusalem and elsewhere "councils" and "conferences" came into being by intrinsic necessity.

Our proposed Constitution describes this practice in terms of our time and place. For the vicinage, the small "association," for larger areas such as states and regions, the "conference." Here are the direct extensions of our local churches, walking and working together to seek agreed goals and tackle common tasks. It is noteworthy that in the United Church of Christ, as in our traditional Congregational Christian practice, neither the association nor the conference has any existence apart from the local churches. The language

(Continued on page 30)

A "More Positive" Foreign Policy

HERMAN F. REISSIG

There is a phrase used hundreds, probably thousands, of times in churches and in other places to describe a pervasive dissatisfaction with the foreign policy of the United States. The words will be familiar to you. Perhaps you have used them. "We need," it is said, "a more dynamic, a more positive foreign policy." Turning the phrase around, we say: "Our foreign policy is too negative; it consists too much of reactions to events and to the positive actions of Communist governments."

This charge is too vague to be of much help to our statesmen. But it does, I think, correctly describe much of U. S. foreign policy. If one asks why our policy is too negative the answer can be put in a few sentences. It is because the United States—its people and its government—has not yet taken the full measure of the first fact of our time. The first fact of our time is radical change—radical change in at least seven areas and in almost every part of our world. These radical changes may be described as follows:

(1) The system of independent national sovereignties as we have known it in the past three hundred years is finished, and a new system of supranational controls is painfully coming to birth. This does not mean world government next year or unlimited world government ever. It only means that we must not, in the name of an obsolete concept of national sovereignty, drag our feet in creating the political instruments of emerging world community.

(2) The old system of providing security for the separate nations and of maintaining world order through the use of national armaments has been rendered unworkable by technological developments, and a new system of supranational protection is slowly coming into existence.

First Task

(3) The dominance of the white race is finished. This is a fact, despite the blindness of about one-fourth of the American people and of the Government of South Africa.

(4) Poverty, illiteracy and disease in two-thirds and prosperity in one-third of the world are now economically and politically intolerable. And the first task of the whole world is to organize itself for an all-out effort to overcome this imbalance.

(5) The revolution against colonialism cannot be slowed down, and our only hope of making this revolution more beneficent and less destructive lies in giving it energetic and generous political, economic and cultural support.

(6) Reactionary, feudalistic governments, whether in Latin America, Asia, the Middle East or Europe, must either give way peacefully or go down in violent revolution, and it is dangerous in the extreme for the United States to support or seem to support such governments merely because they are on our side or are neutral in the cold war.

(7) The rapid increase in population and the conditions of life created by the new technology call into question many of the ideas and institutions of Western democracy. Communism is not the answer because it submerges the individual in the mass, but individualistic democracy is not the full answer either because it does not take adequate account either of human community or of the consequences for the individual of "the profound collectivizing influence of our advanced technology."

These facts do not mean that we should simply march forward and forget about the Communist threat at our backs. It does mean that the foreign policy of the United States will not be adequate until the American people understand that their first and great task is not defense of the old but leadership in building the new.

The only way now to conserve the best in Western, Christian civilization is to take full account of the range and depth of the revolution of our time and to put our spiritual, political and economic resources to work in fashioning the ideas and institutions that fit the facts of the new world.

Mr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ.

BOOKS

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM

By Williston Walker *(Pilgrim Press, paperbound, $2.45)*

THE significance of this timely reprint of the classic by Williston Walker can hardly be exaggerated. He is remembered as the distinguished professor of church history at Hartford Theological Seminary and Yale University Divinity School. First published in 1893 and out of print since 1925, the volume meets an urgent and long-felt need.

The new printing accurately and fully records the development of Congregational creed and practice from 1582, when Robert Browne issued his Statement of Congregational Principles, to the "Commission" Creed of 1883. The value of the book is enhanced by the careful and extended notes of the author on the historical setting of each document. The introduction for the reprint written by Douglas Horton is an incisive and relevant commentary.

The method Dr. Walker used in selecting his creeds and platforms was based on his expressed conviction that the Congregationalism of his day was the legitimate outcome of the consistent application of the principles of the Reformation to Congregational polity. His book was produced in the hope that it would illustrate for the general reader the unity and healthful growth of Congregationalism from the time of the founders. This hope has been fulfilled, for the chosen documents record some abiding and cherished emphases evident in the faith and practice of our churches today.

In his introduction Dr. Horton notes the "sea change" that has come over the thinking of Congregationalists and other Protestants since 1893, during which period the church has been rediscovered and the *koinonia* has come into its own. While the need for giving an unshadowed place to the *koinonia* was felt more strongly by Dr. Walker than by others of his day, it apparently was not felt strongly enough to let the thought of Congregationalism as a social group in history eclipse the thought of Congregationalism as the polity to which they devoted themselves. Were Dr. Walker living today his selections might be different and their relative importance, chronologically speaking, might be more clearly indicated.

Be that as it may, one may surmise that Dr. Walker would have little difficulty in agreeing with Dr. Horton's statement concerning the essence of modern Congregationalism: Christ gives power to the local church through the whole company of churches, and to the whole company through the local church, so that a Congregationalist is one who enjoys Christ in these relationships.

We are grateful to Dr. Horton for his scholarly and arresting contribution and we heartily join with him in acknowledging our very great debt to Dr. Walker for his painstaking research. Attractively bound in stout paper covers, the book is of general interest and should be required reading for students of church history.

Vaughan Dabney
Executive secretary, Congregational Christian Historical Society.

THE ROAD HOME

By James McBride Dabbs *(Christian Education Press, $3.50)*

IN RECENT years James McBride Dabbs has emerged as one of the leading spokesmen in the South on the race problem. Mr. Dabbs' comments have had wide influence not only because he is a native Southerner (born in Mayesville, S. C.) but also because he is a layman and outstanding churchman (Presbyterian, U. S.). His book *The Southern Heritage,* published in 1958, was widely acclaimed and earned him the Brotherhood Award of the National Conference of Christians and Jews.

Those who have read any of Mr. Dabbs' writings have recognized him as a sensitive, articulate man, deeply concerned about the role of the church in the struggle for racial justice. What most of us have not known, however, are the experiences that have brought him to his present social concern. In his new book *The Road Home* he describes his life and spiritual pilgrimage. His journey has been one of searching, frustration, tragedy and redemption.

Mr. Dabbs was born into a well-to-do Southern family. Although they were churchgoers, religion seemed irrelevant to life and, as the author expresses it, "the church raised no real questions and offered no real answers." His first true religious awareness came as a college student when he began reading Wordsworth. More light came when as a graduate student at Columbia University he discovered Homer and felt the "epic splendor" of man. The insights of both of these poets were superseded, however, by the message of the Greek and Elizabethan tragedies. Mr. Dabbs, as he matured, came to feel that tragedy depicted the deepest meaning in life. Tragedy, he felt, is a "resolution of life's confusion."

The turning point in Mr. Dabbs' life came in the form of a personal tragedy: the death of his wife. He was only 37 at the time and had two small children. He writes of the sense of emptiness, brokenness and meaninglessness that swept over his life. Only as he realized man's insufficiency did he feel the common plight of mankind and sense the basic oneness of humanity. And only as the author realized that his wife was with him even in death did he find meaning in life and the courage to go on. In this moment also he sensed the real message of the Christian faith. As he puts it: "I had to wait for Easter before I could become a Christian."

The latter chapters of the book describe his fulfillment through a second marriage, his deepening religious insights and his growing concern about racial tension in the South.

This is a sensitive, perceptive, well-written book. One has the feeling that the author has not only shown us his own mind and heart but has also pointed to some of the deepest truths in human life. Any young adult who reads this book will become more thoughtful; an older person will be stirred and strengthened; and young and old alike will be inspired by Mr. Dabbs' moving testimony of the transforming power of the Christian faith.

John J. Carey
University chaplain, Florida State University.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Elwood H. Moyer

E and R Guild Equips Children's Choir

THE children proudly wearing their new choir robes in the accompanying photograph have the chance to wear them as the result of an unusual project at St. John's E and R Church in Mifflinburg, Pa. Purchase of material for the robes was made possible largely through the saving of Buffalo nickels during the past year.

Initial Gift

The project got its start through a gift of $50 designated for robes by a woman in the church. The Women's Guild thereupon set up the nickel collection as a means of raising the remainder of the money. The entire congregation, including members of the pictured "Cherub Choir," soon was saving nickels. When enough nickels had been saved to buy the robe materials, women of the guild made the attractive bows, surplices and skirts.

"Since we live in a beautiful valley called Buffalo Valley," points out Mrs. Marion E. Smith *(back row, center)*, director of the choir, "someone proposed the unique plan of saving all the Buffalo nickels we could in a year. We had so much fun the first year we decided to continue. We're now in our third year of collecting the nickels."

Mrs. Smith, the wife of the pastor, is national secretary of the Women's Guild.

"The thrill and novelty to the children aged 6 to 12 (grades one through six) has not been dimmed one bit since they donned the robes recently," she adds.

The choir robes were the church's second Buffalo-nickel project. The first year's nickels went to the Heifer Project through the Commission on World Service of the Evangelical and Reformed Church. Now nickels are being saved for a third project—floor covering for the church.

To St. John's women the nickel giving is a "third-mile" gift. The group also sends a very generous thank offering—its "second-mile" gift—to boards and agencies of the denomination as part of the national Women's Guild Thank Offering. St. John's, like more and more local guilds, practices direct giving entirely. And none of the money of "second-mile" or "third-mile" gifts is retained for guild operating expenses, notes Mrs. Smith. The yearly nickel projects are chosen on the basis of "what we feel is the current need."

Choir Members

The children, some of whom have been with Mrs. Smith's choir for three years, are: left to right, front row, Donna Hoy, Linda Shuck, Terry Cooney, Doris Guyer, David Wagner, Gloria Dreese, Judy Shipton, Paul Renninger, Carl Renninger and Irene Renninger. Second row: George Radel, Linda Dreese, Nancy Zeller, Daisy Hanselman, Karen Rufty, Diane Burns, Kerry Zimmerman, Brenth Shirk and Michael Shirk. Third row: Robert Strunk, Janey Moyer, Mrs. Smith, Linda Wallace and Vaughn Shirk. Cindy Doebler is not pictured.

M.P.H.

Eastern Regional Meeting

CHURCHES in the Eastern regional area holding annual church meetings during January are reminded to elect delegates to the Eastern Regional Meeting to be held October 24-26, 1961.

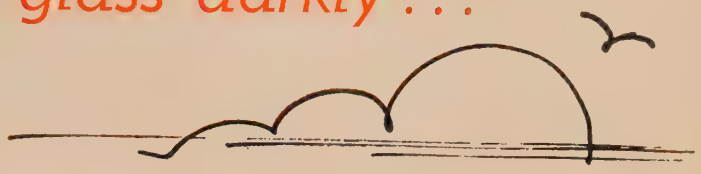
"The Recovery and Communication of the Gospel" will be the general theme for next year's meeting. It will be held at South Congregational Church in Springfield, Mass.

Speakers will include Lillian S. Gregory, executive secretary of the CC Women's Fellowship; Samuel H. Miller, dean of Harvard Divinity School, Cambridge, Mass.; Robert V. Moss Jr., president of Lancaster Theological Seminary, Lancaster, Pa.; and Justin Vander Kolk, president of New Brunswick Theological Seminary.

At the annual meeting each church should elect at least four delegates with alternates. Publicity materials for the Eastern Regional Meeting will be mailed to the churches in April, with registration forms distributed in September. For information write to Ralph R. Shrader, 14 Beacon St., Boston 8, Mass.

A Communion Meditation

"We see through a glass darkly . . ."



DAVID S. KING

In my own life I find it increasingly difficult to be a Christian. I believe sometimes that the world is in a conspiracy to keep me from being one. I believe sometimes that the world is in a conspiracy to keep us from a real worship experience.

It is a humbling thing to leave the world of home and work and school and come into a church to testify to our faith in the worship of God.

I saw a city humbled on a recent morning. It was on its knees deep in the snow. I saw powerful New York slowed to a crawl as inch after inch of snow ascended the throne of Gotham. A host of intricately designed lacy accumulations of hydrogen and oxygen quietly defeated the magnificent creations of technological knowledge.

Quiet Beauty

Humbled by the snow, a beautiful thing happened. People began to pay attention to the strangers passing them who shared this snow-bound island. The Good Samaritan raised himself to full height. Shared impatience and annoyance melted into joviality. A lunch counter or bar became an oasis in the storm. The conspiracy of speed was being publicly humiliated by an uninvited and silent conqueror, the snow. It was a temporary victory, for the forces of technology were soon in action pushing the conqueror aside and hauling it away.

For a night, however, the quiet forces of beauty had won ascendancy in the most unlikely of battlegrounds—the noisiest, busiest, most speed-ridden metropolis in America. I was reminded of the nights when I lay in my room overlooking Broadway with its twenty-four hours of unrepentant sound—when I longed for sixty seconds of solitary silence to reign. Had the power of silence left the earth? And then would come a moment unbroken by human noise. A temporary victory, but one that was both a reminder and an affirmation.

One day an Indian and an American were walking along Broadway. In front of a hotel the Indian stopped and said: "I hear a cricket." The American smiled and said that there were no crickets on Broadway. But the Indian insisted that in the jangle of New York he had heard a cricket. He proceeded to reach into a potted tree in front of the hotel and to pick out a tiny cricket. As they walked along a man just then tossed a quarter from his car to a newsboy. The quarter dropped to the street and five people scrambled to pick it up. The Indian said quietly: "Our ears hear what our hearts listen for." And, we could add, "Our eyes see what our hearts long for." Saint Paul wrote: "For now we see through a glass darkly . . ."

The conspiracy of the world has darkened the glass and the complacency of our hearts has dimmed our sight. But we have the assurance of the gospel that "we see."

It is a bewildering thing to stand again before this table prepared for us and not to know why; to leave the world of facts and enter the world of mystery. There is a kind of bewildering agnosticism that characterizes our coming to the Lord's table. The Athenians were honest enough to build an altar to an unknown God. Do not we worship an unknown God? Is not the Lord of this table really unknown to us?

It is bewildering to call a simple meal of bread and wine a mystery. But is it not also bewildering that although we see through a glass darkly we do see?

Corinth was famous for the production of mirrors. They were silver or bronze mirrors, which gave only a broken reflection because of the metal and the hammer marks. At their best they reflected no clear image. George A. Buttrick says that the "darkly" is almost the same as our word "riddle." And so the phrase might be translated: "Now we see the broken reflection of a riddle."

Is not our knowledge of God—and the celebration of the Lord's Supper—the broken reflection of a riddle? We see through a glass darkly, but we do see.

World of Mystery

It is a bewildering thing to leave the world of facts and enter the world of mystery. Yesterday few would have suspected that this bread on some grocer's shelf and this wine, waiting to be diluted, would become the agents of God's presence among us. The products of grain and grape are not magical channels for God's action. I have taken communion with cookies and orange juice in South India, and with a local variety of Coca Cola in West Africa. The bewilderment is not that God chose simple grain and juice for the table, but that God chooses to be with us at all. The facts of the bread and the wine are stumbing blocks to those who will not see; but the mystery of the presence is on the far side of the glass, through which we may see darkly—but we do see.

It is a sobering thing to hear the words of invitation and reflect on our own lives.

There are no creedal requirements for receiving the Lord's Supper at this particular table. There are no requirements of church membership. To come to the Lord's table is not a privilege reserved for proper creedal formulation or for card-carrying Christians. It is the privilege and responsibility of those

Mr. King, a CC clergyman, is chaplain to students at Amherst College, Amherst, Mass.

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who, reminded of three conditions, may come. The three conditions are:

(1) That they do truly and earnestly repent of their sins; (2) that they have love and charity for their neighbors; and (3) that they intend to lead a new life, following the commandments of God.

Our response to two of these conditions is an integral part of worship. We are given an opportunity to repent of our sins and hear the assurance of God's pardon. We are invited, through an offering of goods and life, to reaffirm our intention to lead new lives, following the commandments of God. Whether we have love and charity for our neighbors is a matter for our own hearts and consciences.

Someone has written:

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town. . . .
He borrowed a ship in which to sit
to teach the multitude;
He borrowed a nest in which to rest,
He had never a home so crude;
He borrowed a room on his way to the tomb,
The Passover meal to eat;
They borrowed a cave for him a grave;
They borrowed a winding sheet;
But the crown that he wore and the cross
that he bore
Were his own—
The cross was his own.

It is humbling, bewildering, sobering to know that we may borrow all things—even time itself—but we can never borrow Christ's presence. It comes to those who, seeing the broken reflection of a riddle—through a glass darkly—come in their bewilderment, humbly and soberly, to the table of the Lord, acknowledging a mystery but expecting a presence.

We may see through a glass darkly—but we do see. And we see because God gives us sight that conquers the darkness of the world: sight of the meaning of life in Christ.

Official Call to the CC General Council

ANNOUNCEMENT is hereby made of the regular biennial meeting of the General Council of the Congregational Christian Churches of the United States to be held at the Bellevue-Stratford Hotel in Philadelphia, Pa., beginning on the morning of Thursday, June 29, 1961, and continuing through Sunday, July 2, 1961.

For the General Council of the Congregational Christian Churches

Ashby E. Bladen, chairman, Executive Committee

Fred Hoskins, minister and secretary

Dated: December 29, 1960

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The following amendment to the Constitution of the General Council of the Congregational Christian Churches has been recommended by the Massachusetts Congregational Christian Conference, the Northern California Congregational Conference and the Congregational Christian Conference of Missouri:

VOTED: to amend Article III on Membership of the Constitution of the General Council of the Congregational Christian Churches by striking out Section I (a) Delegates-at-large and Section I (c) Association delegates and substituting the following:

"I (a) Delegates-at-large. Each state or district conference or convention shall be entitled to one delegate-at-large for the first full 10,000 and also one additional delegate-at-large for each successive 10,000 members or major fraction thereof. Each conference is entitled to at least one delegate-at-large. Each state or district conference or convention shall determine by vote at an annual meeting the method of nomination and election of its own delegates-at-large.

"I (c) Association delegates. The number of delegates and alternates to be elected by each association shall be determined in the following manner:

"Each church in the association shall have the privilege of nominating a delegate from which group of nominees each association shall elect one delegate for each 5,000 members or major fraction thereof. Each association shall be entitled to at least one delegate. Delegates elected by the association shall be certified by the conference.

"In the choice of delegates from the churches in the association a pattern of rotation shall follow wherever possible so that no delegate will ordinarily serve in that capacity at successive General Council meetings; but in circumstances that make it appear that the conference and associations would be better represented by allowing a delegate to succeed himself such succession is permitted.

"When an association is entitled to five or more delegates, not more than 60 per cent of its delegation shall be ministers and not more than 60 per cent lay members. There shall be equitable representation of men and women.

"Any licensed or ordained pastor regularly serving a Congregational Christian church and approved by the association shall be eligible to be elected a delegate in the ministerial category.

"If an association fails to elect its full proportionate number of delegates, the conference or convention or its board of directors at a duly called meeting may fill vacancies in that association's delegation according to the rules set forth above. If the conference or association does not have its full delegation seated when the council convenes, it shall if possible be completed by vote of the delegates of the conference or convention according to the rules set forth above. If no one of the proper classifications is available from that association then the vacancy may be filled from some other association or classification in the conference or convention by vote of the delegates of the conference or convention present twelve hours thereafter.

"In case a conference has no associations, it shall be allowed delegates to the number it would have if it were both a conference and an association.

"The superintendent, minister or chief executive officer of each conference or convention who is present shall be the convenor of his conference or convention delegation."

Your attention is called to the proposed amendments to the Constitution, By-laws and Standing Rules of the General Council, deferred until 1961, which are listed on pages 51-55 of the Minutes of the 1958 General Council meeting.

The third General Synod of the United Church of Christ will be held at the Bellevue-Stratford Hotel in Philadelphia, Pa., July 3-7, 1961. Information regarding registration, program, speakers, hotel accommodations will be mailed in early spring.

A Proposal Toward Reunion

(Continued from page 5)

for a precise doctrinal agreement to be reached about the mode of operation of the sacraments so long as the proper catholic concern for their reality is protected so that, with the Word, the sacrament is recognized as a true means of grace and not merely a symbolic memorial. . . .

Much more could be said. The above, however, are the basic points and seem to me to be enough to be listed as basic principles if we are willing to add one more word. It must be agreed that every attempt will be made by those drawing up an actual plan of union to include within it those essentials of catholic practice and faith that will enable those of that persuasion to worship and witness joyfully and in good conscience within the fellowship of the united church.

Principles of Reunion

Now let me list the principles of reunion that are important to all who are of the Reformation tradition.

(1) The reunited church must accept the principle of continuing reformation under the word of God by the guidance of the Holy Spirit. A few years ago I would have felt that here was an issue on which no possible agreement could be reached. The Reformation churches have traditionally found their authority for faith and life in the Scriptures alone. So long as the wording *sola scriptura* is required, no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition, just as Catholics have generally become aware of the rightness of judging all tradition by the Scriptures as interpreted to the church by the Holy Spirit.

The point that the Reformation tradition does require from a reunited church is that God, speaking through the Scriptures, must be able to reform the church from age to age. While the Bible is not a lawbook or a collection of proof texts, it is God's instrument to speak his saving word to Christians and the church. . . .

(2) The reunited church must be truly democratic in its government, recognizing that the whole people of God are Christ's church, that all Christians are Christ's ministers even though some in the church are separated and ordained to the ministry of word and sacrament. . . . Episcopal churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other nonepiscopal churches more and more generally recognize as valuable and needed. We Presbyterians, for example, need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritarian hierarchy and we don't believe a reunited church does either. . . .

On the positive side we Presbyterians would offer to the reunited church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical and authoritarian tendencies that have been historically the dangers of episcopal church government. Equally this new form of government must avoid the bureaucratic dangers that appear to be the chief threat of nonepiscopal churches. . . .

(3) The reunited church must seek in a new way to recapture the brotherhood and sense of fellowship of all its members and ministers. Since it appears to be necessary to have certain inequalities in status in the church as between members and officers and as among deacons, presbyters and bishops, let us make certain that the more status a member or minister has the more simple be his dress and attitude. Let us seek to make it evident in every possible way that in the church the greatest is the servant of all. Clearly connected with this will be such matters as finding a way to avoid too great inequities in ministers' salaries, in the richness or grandeur of ecclesiastical establishments, lest the poor be alienated.

Variety of Worship

(4) Finally the reunited church must find the way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith and a variety of worship and liturgy including worship that is nonliturgical.

The great confessions of the Reformation must have their place in the confession, teaching and history of the reunited church just as do the ecumenical agreements of the undivided church. I would hope that such a Reformation confession as the Heidelberg Catechism, partly because of its Lutheran elements, might be lifted up in some acceptable formula as having a proper place in the confession of the whole church. And further, the reunited church should, as led by the Holy Spirit under the word, from time to time seek to confess its united faith to the world in new formulations appropriate to its place and time . . .

The united church must avoid that kind of legalistic formulation of doctrine that on the ground of expressing unity of faith in fact produces a sterile uniformity that breeds alternately neglect and schism.

In worship there is great value in a commonly used, loved and recognized liturgy. But such liturgy ought not to be imposed by authority or to be made binding upon the Holy Spirit or the congregations. More and more it would be our hope that in such a church as is here proposed there would be developed common ways of worship both historic and freshly inspired. But history proves too well that imposed liturgy, like imposed formulation of doctrine, often destroys the very unity it is designed to strengthen . . . .

The reunited church must remain in the ecumenical movement and its councils. It must be no less—it must be even more—concerned beyond itself, recognizing that its reunion is but a stage and a step toward that unity that Christ requires his church to manifest. This means also that the reunited church must provide that such relationships of fellowship, cooperation and intercommunion as the several churches now have will be continued despite the difficulty and tension that such ambiguous relationships will continue to cause.

Plan of Union

In conclusion I would remind you that precise ways of formulating such a reunion as I have sketched have been worked out in several ways, particularly in the subcontinent of India in the several plans of union there. One may ask why they have preceded us in this, and alternatively why we should look to their example for light and inspiration toward union here.

The answer to these questions is a simple one. Christians in India recognize themselves to be a small and beleaguered minority in a pagan and secular world. They have realized full well that they could not afford the luxury of our historic divisions. I submit that even though our numbers and wealth and prestige may be greater than theirs, we too need to recognize that we cannot afford longer the luxury of our historic divisions. It is because of this conviction that I have felt impelled to make this proposal.

There are two results that I pray may, under God, come from it. If there is support for what I have said in my own church, any or all of our presbyteries may, if they will, petition the General Assembly, which meets next May, to make an official proposal. I further hope that the Protestant Episcopal Church by its own processes will also take an early action in this direction so that in its General Convention next fall the invitation to the Methodist Church and the United Church of Christ may be jointly issued to proceed to draw up a plan of union to which any other churches of Jesus Christ accepting the bases suggested and the plan developed will be warmly invited to join.

NEWS

WITHIN THE UNITE

THEOPHIL TWENTE RETIRES FROM MISSIONS POST

Dr. Theophil H. Twente *(see photo)*, former missionary to India and since 1945 an associate secretary on the staff of the E and R Board of International Missions, was honored at a dinner held in connection with the recent annual meeting of the board at Farmington, Conn. At this meeting Dr. Twente transferred administrative responsibility for the board's missionary work in Africa, India and Honduras to the men who will supervise these fields for the United Church of Christ. He is retiring from the mission-board staff at the end of December.

Dr. Twente served from 1913 to 1932 as a missionary in the middle provinces in India with supervisory responsibility over evangelistic, medical, educational and village work in various centers. He is a former president of the India Mission District, now known as the Chhattisgarh and Orissa Church Council of the United Church of North India.

In the interval between his mission assignments in India and the United States, Dr. Twente was pastor of St. Peter's E and R Church, North Tonawanda, N. Y. He is the author of *Chhattisgarh, India Folk Tales* and of numerous pamphlet publications of the Board of International Missions.

Dr. Heinrich F. J. Rest, New Orleans, La., a member of the board, presided at the dinner and Dr. William C. Nelson, Akron, Ohio, board president, paid tribute to the outstanding service Dr. Twente rendered to the cause of missions over a period of forty-seven years. Other speakers included Dr. Dobbs F. Ehlman, Philadelphia, Pa., executive secretary of the board, and Mrs. Walter J. Kohl, Belleville, Ill., who presented a corsage to Mrs. Twente.

SOUTH RHODESIAN EDUCATOR ON MISSION TO AMERICA

Ephraim Mlambo of Southern Rhodesia, head of the Mount Silinda Teacher-Training School, is in the United States for five months under the "Mission to America" program of the American Board of Commissioners for Foreign Missions. He is visiting various Congregational Christian conferences, spending ten days to one month in each on speaking itineraries arranged by the conferences. Before he returns to Africa next month, he will have been in the Massachusetts, Connecticut, New Hampshire, Vermont, New York, Illinois and Minnesota conferences.

Mr. Mlambo does not know how old he is, since no record of his birth was kept. His father was killed in a gold mine just before his son was born. Ephraim left home to attend the American Board school in Chikore against his mother's wishes, progressed through the mission school system and became a teacher.

Through the "Mission to America" program, nationals from countries in which the American Board serves help American church members become acquainted in a personal way with the work their benevolence gifts have made possible. In a real sense, also, these Christians from other lands help Christians in the United States to understand their own faith more clearly. Referring to Mr. Mlambo's stay in his state, the Rev. Carl A. Hansen, superintendent of the Minnesota Conference, has written: "Knowing him, we shall never be the same, nor shall we again be at ease in Zion. Stewardship bread cast upon world mission waters has been returned to us a hundredfold in men like Ephraim Mlambo." Photo shows Mr. Mlambo *(left)* discussing a television interview with Mrs. Helen Workman of Station WCAX-TV, Burlington, Vt., and the Rev. John C. DeBoer of the Vermont Conference.

WCAX-TV

NEAR EAST STUDENT IS WELCOMED TO THE U. S.

Lenscraft

PATHS that first crossed ten years ago in Aleppo, Syria, crossed again recently in Boston, Mass., when the Rev. Dr. Alford Carleton *(left)*, executive vice president of the American Board of Commissioners for Foreign Missions, greeted a former student, the Rev. Peter Doghramji, third winner of the Douglas Horton Scholarship, who has come to this country to study for his master's degree at Harvard Divinity School.

As a student at Aleppo College in 1950, Peter Doghramji came under the influence of Dr. Carleton, then the college's president. It was under Dr. Carleton's guidance that he decided to enter the Near East School of Theology.

After completing high school and one year of college at Aleppo, Mr. Doghramji continued his education at the American University at Beirut, Lebanon, taking courses at the same time at the Near East School of Theology. He graduated from both schools in 1953 and for the next three years was a pastor and teacher in Hassake, a small town in eastern Syria. In 1956 he joined the faculty of Aleppo College and taught there until he left for the United States last fall.

The Douglas Horton Scholarship was established by friends of the distinguished Congregational Christian churchman in appreciation of his seventeen years of service as minister and secretary of the General Council of the CC churches. Following his term of office with the General Council, Dr. Horton was dean of Harvard Divinity School until his retirement. He now resides in Randolph, N. H.

In addition to the aid afforded him by his scholarship, Peter Doghramji is being helped with his expenses in this country by the American Board of Commissioners for Foreign Missions and by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

Mr. Doghramji is accompanied by his wife, the former Mary Bedekian of Beirut, and their two sons, Karl, 6, and Paul, 3.

INDIANA CONGREGATION DEDICATES BRANCH CHURCH

A BRANCH church known as the Lincoln Avenue Branch *(see photo)* and located seven miles from the parent church in downtown Evansville, Ind., was dedicated last month by St. John's Evangelical Protestant Church of that city. The occasion also marked the 110th anniversary of the founding of St. John's, which had its beginning when Evansville was a small town of only 5,000 people. Today the congregation, with a membership of 1,400, finds itself at the center of a thriving city with its members scattered over a wide area.

The decision to establish a branch church was made when it became apparent that the possibilities for growth in the downtown section were limited. The plan is to continue to function as one congregation worshiping at two locations. Both ministers, Dr. J. R. C. Haas and the Rev. Marvin J. Kirchhoff, will serve the entire congregation. A third minister is to be called in 1961.

Erected at a cost of $193,000, exclusive of equipment but including pews and air conditioning, the branch church includes a sanctuary for worship and the necessary classrooms for a graded church school. Principal speaker at the dedication service was Dr. O. Walter Wagner, St. Louis, executive director of the Metropolitan Church Federation. Also participating were Dr. Carl J. Scherzer, chaplain at the Evansville Protestant Deaconess Hospital; Dr. Harry W. Bredeweg, Terre Haute, Ind., president of South Indiana Synod; and the Rev. William V. Tollas, Evansville, president of the Tri-State Pastors' Circle.

On the following Sunday 191 persons attended the first regular service held in the new church and eighty-six children enrolled in the church school. Dr. Haas, who has been St. John's pastor since 1944, is first vice president of the E and R Church.

Continued on next page ▸

HARTFORD, CONN., CHURCH HONORS TWO MINISTERS

Hartford Times

A NEW pastoral relationship—and an old one that has lasted sixty years—were recognized in special services held last month at First (Center) Church of Christ in Hartford, Conn.

In the morning service Center Church paid tribute to Dr. Rockwell Harmon Potter in recognition of a long and honorable career as a minister of the gospel. Dr. Potter was minister of Center Church from the year 1900 until he became dean of Hartford Theological Seminary twenty-eight years later. He was then elected minister emeritus of Center Church. His twenty-eight years of active ministry and his thirty-two years as minister emeritus mark the longest association of any clergyman in the more than three hundred years of Center Church's history.

Dr. Potter is now dean emeritus of Hartford Seminary and at the age of 86 maintains a strenuous pace speaking and supplying pulpits in Connecticut and the surrounding states. "In the use of his dramatic voice he is a delight to hear," commented the *Hartford Times* in a recent editorial.

In the evening service on the same day, Dr. Elmer E. Voelkel was installed as the minister of Center Church. Formerly at Plymouth Congregational Church, Fort Wayne, Ind., Dr. Voelkel went to Hartford's historic First Church after a thirty-two-year ministry in the Midwest. He has two clergyman sons, both of whom participated in the installation service. The Rev. William R. Voelkel of the Inner City Protestant Parish of Cleveland was the preacher for the occasion, and his younger brother, the Rev. Robert T. Voelkel, a graduate student at Union Theological Seminary, New York, offered the prayer of installation. Photo shows Dr. Potter *(left)* greeting the new minister at the close of the installation service, while Dr. Voelkel's sons look on.

AIR FORCE SALUTES CHAIRMAN OF CHAPLAINS' COMMITTEE

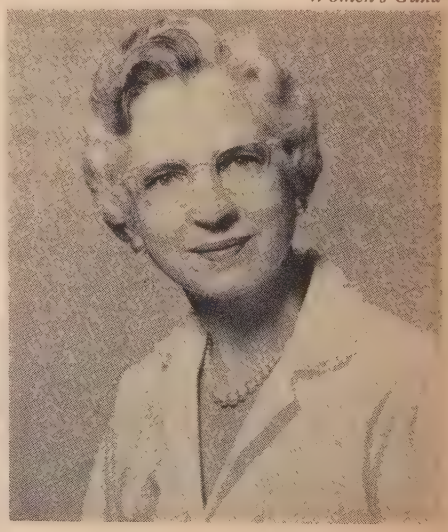
U. S. Air Force

THE Rev. Richard P. Carter *(left)* of Suffield, Conn., chairman of the committee on chaplains for the Congregational Christian churches, recently received a testimonial of service from the Chief of Air Force Chaplains, Terence P. Finnegan. The award was given in recognition of Mr. Carter's service as missioner to the military personnel of the Air Force in France and Germany last spring. Mr. Carter is a long-time member of the General Commission on Chaplains composed of representatives from thirty-four Protestant denominations and serving as the liaison between these churches and the military services. During the winter months Mr. Carter is serving as interim minister of First Congregational Church in Lake Worth, Fla.

Photo shows Chaplain (Lt. Col.) John F. Smeltzer *(right)*, who represented the Chief of Chaplains in making the formal presentation in the Congregational Church of Suffield, where the honoree formerly served as minister. Chaplain Smeltzer is an E and R minister stationed at Westover Air Force Base, Massachusetts.

WOMEN'S GUILD STAFF ASSOCIATE RESIGNS

Women's Guild

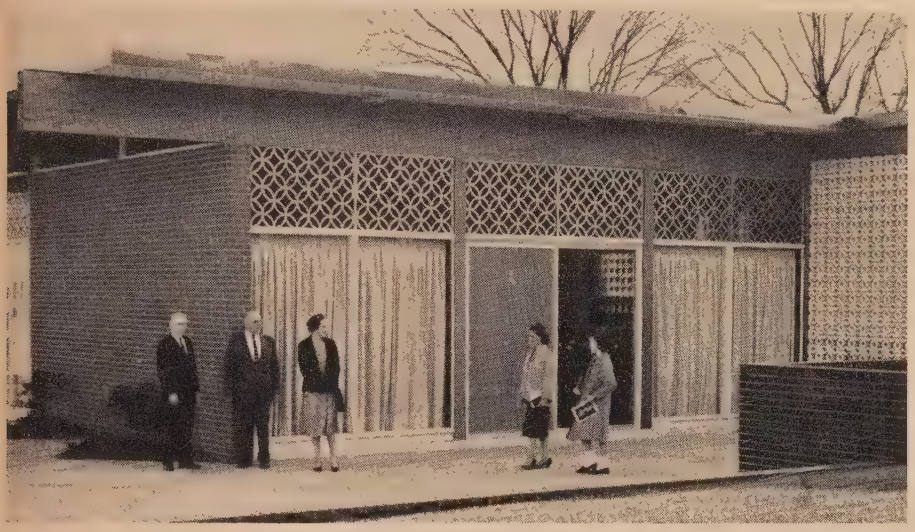


MRS. F. P. Brasseur of Cleveland, Ohio, associate executive secretary of the Women's Guild, has this month relinquished her position on the Women's Guild staff to become the wife of the Rev. Theodore Tuttle Dixon, minister of the Congregational Church of Plainville, Conn. The announcement of Mrs. Brasseur's resignation from the Guild staff was made by Mrs. George P. Ellerbrake, New Orleans, La., first vice president.

Before joining the staff of the Women's Guild, Mrs. Dixon was social action chairman of the National Fellowship of Congregational Christian Women. She is presently the recording secretary of the Council for Christian Social Action of the United Church of Christ and has served in many areas of denominational work.

NORTH CAROLINA CHURCH DEDICATES EDUCATION UNIT

A NEW Christian education building erected by First Evangelical and Reformed Church, Landis, N. C., was dedicated last month with Dr. Harvey A. Fesperman of Salisbury, N. C., president of Southern Synod, as the principal speaker. The Rev. Hiram E. Davis is pastor of First Church, which was organized in 1918 by members of Mount Zion Church in nearby China Grove. The attractive educational plant, 70 by 130 feet in dimension, provides space on two levels for a large fellowship hall seating 250 people for meetings, fourteen classrooms, a church-school office, a large kitchen and the necessary utility rooms.



An unusual feature is an outdoor court-garden and terrace equipped with ceramic tile walkways and planted with American boxwoods, various colors of azaleas and other shrubbery. There is a large water fountain equipped with varicolored lights that play upon the water at night. Access to the outdoor court and terrace is by means of large sliding glass doors, which can be opened for indoor-outdoor activities during pleasant weather. The windows and doors all have beige Fiberglas drapes.

Plantings of green grass surround the building, and new curbing and standing lights set off the exterior. Three houses were moved off lots at the rear of the educational building to provide parking space for cars.

A covered walkway, leading from the educational building to the forty-year-old church, repeats the cloister pattern of the buttresses on the existing sanctuary and helps to integrate the two buildings. Total value of the educational unit, with equipment, is $150,000. Photo shows fellowship hall section of the building.

The present church membership is 282 and the church-school enrollment is 243.

HISTORICAL MARKER PLACED AT EARLY CHURCH SITE

A HISTORICAL marker on the site of Wisconsin's first Evangelical and Reformed Church was dedicated this fall in a special service held at St. Paul's Church in Town Erin, Washington County, Wis. Participating in the service were *(left to right)* Dr. Sheldon E. Mackey, Philadelphia, secretary of the Evangelical and Reformed Church, who gave the principal address; Dr. Paul C. Kehle, Waukesha, Wis., president of South Wisconsin Synod; Dr. Ralph P. Ley, Waukesha, secretary of the synod and also president of the E and R Board of Christian Education and Publication; and the Rev. Gilbert P. Frohne, Milwaukee, Wis., pastor of the Merton-Erin Charge.

St. Paul's Church was founded in 1840, eight years before Wisconsin became a state, in the same year in which the former Evangelical Synod of North America had its beginning in Gravois Settlement near St. Louis, Mo. The original church was a log structure erected on the small piece of land on which the historical marker has now been placed. In those early years Indians were still living in the area and it was not unusual for them to appear at the church windows on Sunday morning to listen to the singing and preaching. In 1880 the present building was erected and a cemetery established on a nearby site donated by Jacob Loew, one of the founders. Listed with him as founders of the church are John Loew, Jacob Schneider and George Hoffmann. St. Paul's is linked to St. John's Church at Merton, the two constituting one charge.

It is reported that in the early years the pastor often made the six-mile trip between the two churches on foot.

NEWS of the WORLD

ARCHBISHOP AND POPE HOLD HISTORIC MEETING

RNS

A NOTABLE event in the history of church relations took place in the Vatican Palace early this month when Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, paid his much-heralded visit to Pope John XXIII. The meeting, which is generally expected to usher in a new era of closer understanding and cooperation between the churches, lasted one hour and was conducted in privacy.

The only person present besides the 79-year-old head of the Roman Catholic Church and the leader of the Anglican communion, who is the Pope's junior by six years, was Archbishop Antonio Samore, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, who served as interpreter. Neither reporters nor photographers were admitted.

Vatican authorities later issued an official communiqué on the meeting, which stressed its "cordiality" and described Dr. Fisher as a "distinguished" and "illustrious" visitor. Dr. Fisher's statement, which was more detailed, said in part: "It was never intended that this should be an occasion for consideration of particular problems or issues, and the meeting retained throughout the character of a visit of courtesy. It was marked by a happy spirit of cordiality and sympathy."

Before going to Rome, Dr. Fisher visited the Holy Land and Jordan. The photo shows him making his way down the Jericho Road from Jerusalem to inspect deep-pit excavations at the site of biblical Jericho. His trip from Palestine to Italy made possible a stop in Istanbul for a visit with Ecumenical Patriarch Athenagoras, primate of the Eastern Orthodox Church.

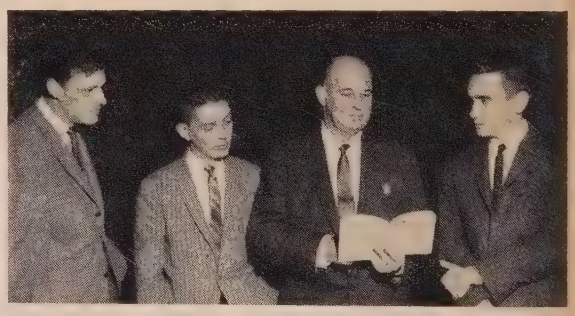
MODERN MUSIC AND DRAMA ENGAGE CHURCHMEN

A GROUP of leading American musicians has selected five contemporary compositions as outstanding choral works for performance in the churches as well as in concert halls. The announcement of the selection was made recently by the Rev. Marvin P. Halverson, a CC clergyman who is executive director of the National Council of Churches' Department of Worship and the Arts.

Tabulations of an opinion poll of its fifty-member Commission on Music named "Le Roi David" by Arthur Honegger first, with Igor Stravinsky's "Symphony of Psalms" a close second. Of a total of eighty-seven works suggested, the next three in the top five were "Sacred Service" by Ernest Bloch, "Ceremony of Carols" by Benjamin Britten and "Mass in G Major" by Francis Poulenc.

Members of the department's Music Commission include such authorities as Charles Munch, conductor of the Boston Symphony Orchestra, and Robert Shaw, prominent choral director and associate director of the Cleveland Orchestra. Dr. Thor Johnson, conductor of the Chicago Little Symphony, is the chairman.

A group of dramatists and novelists, who met with members of the National Council's Commission on



Drama in a one-day conference sponsored by the Department of Worship and the Arts, urged the nation's Protestant churches to become active patrons of modern drama. "For centuries," said playwright Jack C. Richardson, "the church performed this valuable role and did so without turning artists into hacks." Others participating in the discussion included Alexander Federoff, author of the new novel *The Side of the Angels*, and Edward Albee, whose play "The Zoo Story" is an off-Broadway success. Photo shows Mr. Richardson, Mr. Federoff, Dr. Truman B. Douglass and Mr. Albee.

WIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

RNS

For the first time in its ten-year history the National Council of Churches has elected a layman as its chief presiding officer. He is Joseph Irwin Miller *(see photo at left above)*, 51-year-old chairman of the board of the Cummins Engine Company, of Union Starch and Refining Company and of the Irwin Union Bank and Trust Company of Columbus, Ind. Mr. Miller is a prominent member of the Disciples of Christ denomination and has served on various boards for his own church. He is chairman of the trustees of the Christian (Disciples) Theological Seminary in Indianapolis. In his new post, Mr. Miller will succeed Dr. Edwin T. Dahlberg, a St. Louis Baptist minister, as the accepted spokesman for U. S. cooperative Protestantism. He was elected for a three-year term at the council's General Assembly in San Francisco earlier this month.

A seminary lectureship in honor of Dr. Dahlberg's leadership of the National Council and the cause of world peace will be established at Colgate-Rochester Divinity School. The outgoing president of the National Council was honored at a city-wide tribute sponsored by the Metropolitan Church Federation of St. Louis, at which the $10,000 lectureship fund was launched.

Sir Francis A. Ibiam of Calabar, a Nigerian-born Christian, has become the new Governor of Eastern Nigeria. He also serves as chairman of the National Christian Council of Nigeria. Sir Francis presided over the first All-Africa Church Conference at Ibadan, Nigeria, in 1958.

Five-year-old Pamela Lynn Foreman and her father, a Methodist minister, became the object of local abuse and world-wide attention recently when the Rev. Lloyd A. Foreman escorted his daughter to a newly integrated school in New Orleans. They were joined by a Catholic priest, the Rev. Jerome A. Drolet *(see photo at right above)*, who was shoved and suffered verbal abuse. Mr. Foreman insisted that he was exercising his right as a parent. "Everyone is talking about his rights, state's rights and rights to stay out of school," he said. "Yet dozens of white parents, who have told me they really want to return their children to school, are having their rights denied because of threats, intimidations and mob pressures." Mr. Foreman said he believed that New Orleans was being misrepresented to the world by the demonstrators. "I could not stand idly by and not take a stand, which would show the nation that the mob is not typical," he said.

Father Trevor Huddleston, Anglican clergyman who attracted world-wide attention four years ago when he attacked the South African Government's racial segregation policy, has been consecrated the first Anglican Bishop of Mombasi in Tanganyika.

The World Council of Churches has issued a new study booklet to help local congregations participate in the quest for Christian unity. The booklet will be available in more than twenty languages, and is designed for local churches in the council's 178 Protestant, Anglican and Orthodox bodies.

The Constitution and the Ecumenical Movement

(Continued from page 18)

of the Constitution is precise: "An association is . . . composed of all local churches in a geographical area and of all ministers who have standing in that association. . . . A conference is . . . composed of all local churches in a geographical area and of all ministers who have standing in the associations of that conference or in the conference itself." In a word, this Constitution describes the forms of cooperation at the local and state levels that have been customary among our churches, including the function that we have long looked to these groups to perform. Through them our congregations will continue to concert their efforts to promote each other's welfare, to advance the cause of social morality and to reach the unchurched masses in their area with a ministry of love and truth.

(7) The General Synod, which is described in Article VII, is an instrument in the hands of the conferences as the conferences and associations are instruments in the hands of the local churches. This means that the General Synod is indirectly and yet ultimately responsible to the local churches. It *is* the local churches and their conferences collaborating on nationwide projects, sometimes even in terms of the whole Christian movement in its worldwide dimensions.

The General Synod restores to Congregationalism the voice that it once had on matters of very wide concern, in the days when the "New England way" was that of an established church under the Calvinistic regimes of "limited theocracy" in Massachusetts and in Connecticut. I am glad that through the General Synod the Spirit that speaks to all of our thousands of local churches will be able to speak likewise to our delegates assembled in one place. I infinitely prefer this free and voluntary national organ, rooted in the life and love of our congregations, to the mixed church-state procedure by which in Puritan times our spiritual forebears sought to express themselves on the great issues and needs of their time.

I am persuaded that the officials and delegates of the General Synod will exercise the responsibilities that the Constitution lays upon them as true stewards, submitting their judgments and their plans to the Spirit in their midst. My confidence grows out of the deepening experience of a shared trust that was so evident in the session of General Synod that met last July in Cleveland to weigh this very constitutional draft. Never in my travels as World Council fraternal delegate to many types of church assemblies all over Europe have I witnessed keener sensitivity to the spiritual nature of the synodical task.

(8) As everyone knows, the hardest section of the Constitution to formulate is that now found in Article VIII, dealing with the many specialized agencies, boards, instrumentalities by which the people of the two uniting denominations have sought to serve God's kingdom in many areas of need at home and abroad. These agencies, growing out of specific historical situations, have differing forms and rhythms of operation. They are, however, one in their central objective: to give the local churches appropriate means for expressing their compassion for the hurt and the helpless, their concern for the education of the young, their hope for the extension of the gospel. The genius of specialized agencies is to venture, to have a long memory and a growing edge.

It is my conviction that the Constitution does a masterly job of balancing freedom and order in the coordination of these many agencies, boards and councils. The machinery provided allows the most interested people to work responsibly on each of the many fronts where the churches want to reach out into the world to heal or to help. But it also draws the many enterprises together for periodic review by the delegates to General Synod. Thus perspective and balance are interwoven with initiative and experiment as the United Church of Christ comes to grips with the great problems of culture in the unruly *oikoumene* of our day.

(9) A constitution is many things, among others an agreed fundamental law. This is true of a body of uncodified precedents and usages as it is of a written document like that we now have before us. Written or unwritten, a constitution must be amendable, for the Bible itself shows that unalterable rules like those of the Medes and the Persians are not apt for this dynamic thing called human life.

The amendment procedure contained in Article IX of this Constitution seems to me to permit such responsible changes as our churches may some day desire. Their delegates to their conferences must agree by a two-thirds vote on any amendment envisaged by two-thirds of the members of the General Synod, itself composed of the delegates of the conferences. Thus the Constitution is amendable but only when the vast majority of the local churches desire the modification proposed. Under this system it is inconceivable that any of the basic provisions of the Constitution, and I mean those recognizing the sole headship of Christ and the inviolate autonomy of the local church, should be altered.

(10) But in the final analysis a constitution, as every American citizen knows, is in our Anglo-Saxon tradition far more than a law. It is in itself a spiritual reality. It verbalizes the almost instinctive outlook of a people on the nature of their relations with each other and with the world. I believe that this Constitution springs out of the hearts of a people who know most surely in whom they trust. It is a spiritual Constitution for those who rejoice to be gathered in a church of the Spirit.

As Congregational Christians we need have no complexes about our understanding of the faith. The accents of our witness are now heard in many churches other than our own. The constitution of the World Council of Churches itself is essentially congregationalist in its unlimited respect for the autonomy of the member churches. But the World Council is likewise close to our tradition in its vision of Christ's whole people, freely united, committed to voluntary and costly service all over the world. It is no accident that so very many of its staff members have come from the Congregational churches of many lands.

"I should want to say that God's first will for his church is unity of spirit in the bond of peace, a unity compatible with a good deal of disunity of theological formulation or organizational rules. . . . While the churches are still obviously subject to many ecclesiastical bondages, they are greatly advancing in that unity that belongs to those who are of the Kingdom of Heaven. . . ." These words, written this year, are not from the pen of Robert Browne or even William Ames. They are from the churchly successor of Archbishop Laud, none other than Dr. Geoffrey Fisher, the present Archbishop of Canterbury, as he recommends that the whole Faith and Order movement interpret its goals in fresh ways. Perhaps he offered a similar witness in the course of his recent conversations with Pope John XXIII.

Under the chairmanship of our own Congregational Christian colleague Dr. Douglas Horton, the Faith and Order Commission has just officially declared: "We would state emphatically that the unity we seek is not one of uniformity. . . . The unity that is both God's will and his gift to his church is one that brings all in each place who confess Jesus Christ as Lord into a fully committed fellowship with one another through one baptism into him, holding the one apostolic faith, preaching the one gospel and breaking the one bread and having a corporate life reaching out in witness and service to all. . . ." The report of this commission includes the statement that by its very nature such a unity is visible, but it does not imply a single centralized ecclesiastical institution, which is almost unanimously regarded as undesirable.

As many of the most cherished Congregational insights thus come into their own on the plane of the world-wide ecumenical movement, I pray that here in our own land all Congregational Christians may together enter into the growing and dynamic community of the United Church of Christ.

LETTERS

Beecroft, Australia

TO THE CO-EDITORS:

As regular subscribers to and keen readers of *United Church Herald* (and of *Advance* from 1954 to the date of merger), may we send a New Year's greeting from "down under" and a few words of thanks?

The quality of the material is of a high standard and much of it has universal rather than local application. We particularly value the articles contributed by biblical scholars and theological teachers. We all need to have our minds stretched and our spiritual faculties enlarged by contact with those more richly endowed.

We send our warmest greetings to you all, with the assurance that what you are writing and editing goes far out beyond your own state and national boundaries, being read and appreciated over here.

Maynard Davies
President, Congregational Union of Australia.

Ruth C. (Mrs. Maynard) Davies
President, Women's Fellowship of the International Congregational Council.

★

State College, Pa.

TO THE CO-EDITORS:

Prof. Paul F. Mehl's article "In appreciation of preachers" in a recent issue of *United Church Herald* was a timely discussion of a problem that—although rarely aired publicly—I consider one of the major problems facing our church.

I know for a fact that just the kind of superficial preaching Professor Mehl bemoans keeps many Christians from attending services regularly. The condition is especially acute when it exists in a college town where thinking students and professors must get "ants in their pants" after the tenth quotation from an unknown writer on religious matters presented as if he were a Bultmann or a Tillich or a Niebuhr!

The large number of unfilled pulpits comes as no surprise to me, in the light of the preaching situation as Professor Mehl and I view it! It is with pride that I state that many of my friends from Franklin and Marshall College days are now in the E and R ministry, yet I should be very hesitant about encouraging any of my students to enter the Christian ministry—unless they are prepared to witness as the few have witnessed in the South.

I fear that the same "vacuum of purpose" that Walter Lippmann detects in our society—regardless of how piously we have preached—is ever-present in many of our churches. It seems that once we've built the biggest educational plant we can afford, raced through an awkward translation of some lovely old German chorale and sent our last scrap of old clothing to Chile, our place in heaven is sure!

May I conclude by congratulating you, the editors, for printing this timely and courageous article and for giving us a church paper that isn't timid and isn't afraid to stick its neck out!!!

C. Richard Beam

★

Sendai, Japan

TO THE CO-EDITORS:

Our life in and love of Japan constrains us to attempt statement of a possible footnote antidote to a current best seller introducing the people, culture and history of this land.

The book, Fosco Maraini's *Meeting with Japan,* is bent on establishing the absolute otherness of the "exotic East." The translation, obviously rushed out in America to ride on the "Japan-boom" band wagon, does a tremendous disservice to the author, for there are a host of stupid mistakes of which no one who has lived in Japan could be guilty.

The influence of the book is vast. A host of American reviewers have acclaimed it and many of our American friends are asking for our reactions from Japan.

We can only say it strikes Japan hands as one of the most fascinating and the most infuriating interpretations ever done. Religion is the central theme from preface to appendix, yet there has seldom been worse religious illiteracy disclosed than by this Italian author—even on Christianity with which he claims closest acquaintance. Worst of all there is the basic asinine aim: the effort to show that Japanese people are "utterly different from us in almost all respects."

Recognizing that the content must be taken with a carload of salt, we must add gratitude for one achievement of the book. It does reach readers as scores of far better books in each of the fields that Maraini pulls together in his omelet approach would never do. Never before has such a mixture of stories—history, art, geography, personal narrative (fiction?), reportage—been brought together in one book on Japan.

We hope *Herald* readers will read *Meeting with Japan* but will not get thrown off the track of the common humanity of man in the midst of exotic "inside readings"; that they remember the meaning of the world Christian mission that Maraini rejects outright with nary a sign that he understands it; and that they will go on to read a lot more that will help them "live in" and far more wisely love our great neighbor nation in the Pacific.

Philip Williams
E and R missionary to Japan.

OBITUARIES

THE REV. FRANK W. BARBER, 81, retired CC clergyman of Hancock, N. H., died November 17.

A native of New Hampshire and a graduate of Columbia University, Mr. Barber was superintendent of schools in Connecticut from 1910 to 1926.

From 1942 to 1946 he was minister of the Congregational church in Warren, Conn. From 1947 to 1956 he served the church at Wilson and was Professor of Philosophy at Hillyer College in Hartford. He was well known throughout New England as a lecturer and author. He is survived by his widow, two sons, a brother and three sisters.

THE REV. GEORGE T. DUKE, minister of the Congregational church, Dunbarton, N. H., for the last four years, died November 20 in Concord at the age of 54.

A native of Kewanee, Ill., he attended Shurtleff College, Alton, Ill., and received his Bachelor of Divinity degree from Andover Newton Theological School, Newton Centre, Mass.

Prior to serving at Dunbarton, Mr. Duke had held pastorates in Bradford, Errol, Colebrook and Kidderville, N. H., Center Lovell, Me., and Thetford, Vt.

In 1952 he was commissioned as life minister to the town and country churches of New Hampshire by the New Hampshire Congregational Christian Conference, being the third minister so commissioned.

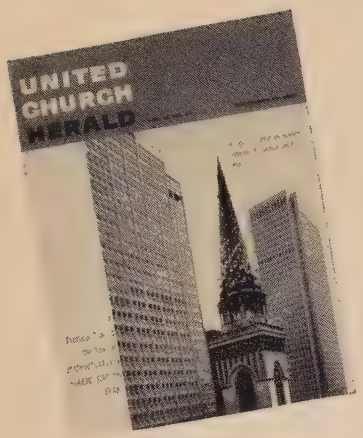
He is survived by his widow, his father, two sons and a daughter.

MRS. ELIZABETH NUSSMANN of Pasadena, Calif., widow of the Rev. Oscar C. Nussmann, died October 23 at the age of 79. The daughter of missionary parents in India, Mrs. Nussmann served as an E and R missionary in India with her husband from 1904 until World War I. Later her husband served churches in Florida, Mississippi, Kansas and California. Mr. Nussmann died in 1955. There are no immediate survivors.

THE REV. ALBERT J. PITMAN, minister of the Congregational church in Lake Odessa, Mich., died October 25 in Hastings, Mich., at the age of 76.

Mr. Pitman, who was born in Newfoundland, had served the Lake Odessa church for more than twelve years and had been registrar of the Grand Rapids Association for eight of those years. Previous to this he had been minister of the Downers Grove, Ill., church for eighteen years. He had also served other churches in Illinois and North Dakota. He is survived by his widow, a son and a daughter.

A year-end salute t



THERE was evident doubt and a touch of cynicism in the voice of the woman who asked the *Herald's* Director of Circulation: "Is the 100 Per Cent Plan worth what it costs? There are a lot of families in our congregation who come to church only once or twice a year. We can't afford to pay for a magazine for them!"

Before the director could respond, a layman from a good-sized church answered: "We've subscribed on the 100 Per Cent Plan for ten years and I've been on our church council all that time. We've talked about this very thing," he said, and added, "we figure that the people who need the *Herald* most are those who can't or don't get to church very often. We think that a subscription for them is the next best thing to a visit from the pastor every two weeks."

Delegates from several other churches attending the synodical meeting agreed. A retired schoolteacher added: "We believe that the *Herald* 100 Per Cent Plan pays for itself. Since we began sending the church

Evangelical and Reformed Churches

Church City Pastor

California Synod

El Camino Community, Carmichael, Walter S. Press
Faith Community, Garden Grove, C. Gene Kuehl
Morningside Community, Inglewood, John W. Flucke
Northmont Community, La Mesa
Trinity, Lancaster, Theodore P. Fritsch
Zion, Lodi, Rudolph S. Allrich
First Hungarian, Los Angeles, Anthony Szabo
Bethel, Pasadena, James M. Johnson
Church of the Good Shepherd, Reseda, Douglas P. Koehler
St. John's, San Bruno, John W. Frank
St. John's Federated, San Francisco, Alfred R. Slighter
Mount Hope, Whittier, Ernst H. Nussmann

Central Pennsylvania Synod

St. Paul's, Aaronsburg, Harry Elwood Williams
Christ, Alexandria, Clarence B. Marsteller
Christ, Altoona, Stuart C. Snodgrass
Christ, Beaver Springs, Mrs. G. E. Shawda
St. Paul's, Bedford, G. Harry Nice
St. Luke's, near Fishertown, G. Harry Nice
St. Paul's, Hesston, Donald O. Press
First, Howard, Donald Engler
Trinity, Hublersburg, Donald F. Geschwindt
St. Paul's, Imler, William D. Flickinger Jr.
St. John's, Martinsburg, Samuel Givler Jr.
First, Middleburg
St. Peter's, Millmont, Marion E. Smith
Emmanuel, Penns Creek, Harry A. Kissinger
Richfield, Richfield, R. Lee Dymond
Christ, Roaring Spring, Joseph B. Hennessey Jr.
Salem, Selinsgrove, James H. Gold
St. Peter's, near State College, Dale E. Boyer
St. Paul's, Yellow Creek

Dakota Synod

North Dakota

Immanuel, Fullerton, Dale P. Krampe
St. John's, Zeeland, Bryce A. Hecht
New Kassel, Zeeland, Bryce A. Hecht

East Pennsylvania Synod

Salem, Bath, George H. Heil
Lower Saucon United, Hellertown, Ernest Miko
Zion, Kreidersville, Ray H. Klingaman

Kansas City Synod

Kansas

Grace, Abilene, Jesse Pollmann
St. John's, Alida, Dean Roy Miller
Peace, Alma, Raymond W. F. Klasing
St. John's, Baldwin, Joseph F. Krueger
Trinity, Cheney, Norman E. Manz
Immanuel, Ellinwood, Robert F. Richter Sr.
New Basel, Elmo, Melvin F. Lichte
Grace, Great Bend, William C. Bessmer Jr.
St. John's, Hardtner, Carl Ringer
St. Paul's, Holyrood, Thomas J. Dry
Peace, Hudson, Victor W. Engelmann
Trinity, Hudson, Philip C. Fischer
St. Peter's, Inman, Edward H. Fresen
Trinity, Newton, Charles O. Burchardt
Fairlawn Heights, Topeka, A. Vernon Kurz

Missouri

Zion, Arrow Rock
Bethel, Concordia, Paul W. Kasper
Hope, Cosby, Julius W. A. Rechtermann
Hebron, Deepwater, Carl N. Stillwell
St. John's, Emma, Paul W. Kasper
St. John's, Florence, August L. Brueggemann
St. Luke's, Grand Pass, Maynard E. Beemer
Peace, Hartsburg, Edwin Winnecke
Salem, Higginsville, Theodore Hauck
St. Luke's, Independence, Albert H. Behle
Advent, Jamestown, Irvin B. Stegner
Central, Jefferson City, Robert G. Herrmann
St. Peter's, Kansas City, Robert C. Kienle
St. Paul's, Kansas City, F. E. Stucki
Ebenezer, Levasy, Max H. Pepmeier
St. Paul's, Napoleon, Edward D. Brueggemann
St. Paul's, Pilot Grove, William H. Sabbert
St. Peter's, Pleasant Grove, Erwin Bueneman
Southwood Community, Raytown, Glenn A. Nowack
Community, Rockville, Carl N. Stillwell
Trinity, St. Joseph, Ralph Faisst

Oklahoma

Federated, Kingfisher, William L. Patch
St. Paul's, Marshall, Robert J. Koch

Lancaster Synod

Pennsylvania

Peace, Berrysburg
St. Paul's, Bowmansville, John M. Clausing
St. John's, Center, East Earl, John M. Clausing
St. John's, Harrisburg, Braynard E. Kurkowski
Church of the Redeemer, Hershey, Glenn J. Rader
First, Lancaster, Wilbur E. Trexler
Zion, Millersville, J. Richard Bishop
Templeman, Rexmont, Francis S. Scheirer
First, Steelton, Ralph J. Harrity
Salem, Union Township (Walmer), Charles E. Strasbaugh

Lehigh Synod

Pennsylvania

St. John's, Allentown
Salem, Allentown, Charles R. Zweizig
Hope, Allentown, Hamilton Park, Donald H. Eckert
Heidelberg, Schwenksville, Thomas W. Phillips

Magyar Synod

Connecticut

Hungarian, Bridgeport, Stephen M. Boszormenyi

Illinois

South Side, Chicago, Arpad George
West Side, Chicago, Desmond D. Parragh

Indiana

First Hungarian, East Chicago, Kalman Csia
First Hungarian, Gary, Frank A. Endrei

Michigan

Magyar, Flint, Andrew Nagy

New Jersey

Hungarian, Passaic, Imre G. Bertalan
Hungarian, Woodbridge, Ladislaus Egry

Ohio

Hungarian, Ashtabula, Arpad De Kallos
Hungarian, Columbus, Joseph Marsalko
Hungarian, Dayton, Louis M. Molnar

Pennsylvania

Hungarian, Homestead (Munhall), Julius Paal
First Hungarian, McKeesport, Zoltan Kiraly
First Hungarian, Pittsburgh, Alexander Babos
First Hungarian, Rankin, Laszlo A. Borsay

Mercersburg Synod

Pennsylvania

Zion, Arendtsville, Nevin R. Frantz
St. Jacob's (Stone), Brodbecks, George A. Heisey
St. John's (Blymire), Dallastown, Kenneth S. Heffley
St. Paul's, Dallastown, Kenneth S. Heffley
Salem, Dover, Bruce D. Wickkiser
Christ, Duncannon, Paul R. Wright
Jerusalem, Glen Rock, Lamar T. J. Bender
Grace, Greencastle, Luther G. Heist Jr.
St. Paul's, McConnellsburg
St. Paul's, Mechanicsburg, Raymond A. Faulds Jr.
St. Peter's, Seven Valleys, Lamar T. J. Bender
Bethel, Smith Station, Harvey M. Light
Memorial, York, Henry V. Harman

Michigan-Indiana Synod

Indiana

Grace, Culver, Harold W. Hohman
Zion, Decatur, William C. Feller
St. John's, Elkhart, Henry W. Wichman
St. Luke's, Honduras, Louis C. Minsterman
Zion, South Bend, Edward W. Brueseke
St. John's, Vera Cruz, Louis C. Minsterman
St. Matthew's, Wabash, David L. Blanke
Zion, Madison Twp., Wakarusa, Eugene W. Schupp
St. John's, Woodland, Eugene W. Schupp

Michigan

Salem, Albion, Paul J. Gerhart
Bethlehem, Ann Arbor, Ernest R. Klaudt
Church of the Good Shepherd, Ann Arbor, Richard E. Crusius
Zion, Brutus, Theodore F. Gabler
St. Matthew's and St. Peter's, Detroit, Walter A. Hotz
St. John's, Grand Rapids, Herbert W. Barten
Nativity, Livonia, I. Kenneth Shreiner
United, Midland, Glenn E. Baumann
Zion, Mt. Clemens, Theodor A. Tuenge
St. John's, Muskegon
St. John's, Owosso, Gene A. Becker
Faith, Warren, Herbert R. Lowe

our 100% churches

magazine into every home in the parish our people have shown more interest in what the church is doing at home and overseas, too. And our church treasurer says that people give more to the church now."

Among the most enthusiastic supporters of the 100 Per Cent Plan are the pastors of churches that have been subscribing to the denominational journal for a number of years. Many of these ministers feel their preaching and teaching ministry is both enriched and made more effective when their members read the informative articles in the *Herald* month after month.

To help 100 per cent churches integrate the *Herald* into their group development and regular educational programs, a special newsletter, "Make-Ready," is being sent to ministers and *United Church Herald* representatives.

If your church has not yet subscribed to the *Herald* at the special 100 Per Cent Plan rate of only $1.50 per family, read the explanation on the back cover of this issue to see how the plan operates. Write for the new "Church Leader's Packet," which has been prepared to help members of church councils or official boards consider the plan. Remember that a 100 per cent subscription is entered and paid for by a congregation for each home in the parish and a copy of each issue is mailed directly to individual addresses.

As 1961 begins, *United Church Herald* salutes the following churches on the 100 Per Cent Honor Roll:

Midwest Synod

Illinois

Trinity, Quincy, Milo Phillipi
Bethlehem, Sutter, Roland W. Hosto

Iowa

Salem, Alleman, Ardeen H. Bauch
Peace, Buckeye, Roy J. Eilers
First, Burlington, Donald Klohr
St. John's, Burlington, F. A. Meusch
First, Clarksville (Pleasant Valley)
St. John's, Council Bluffs, Vernon W. Rice
St. John's, Creston, G. G. Bratzel
Zion, Garner, Albert M. Guthmiller
St. Peter's, Geneva, Edward H. C. Reinhardt
Immanuel, Klemme, Ernest H. Lauer
Immanuel, Latimer, Herbert H. Schowe
St. John's, Le Mars, Milton L. Straube
Salem, Lincoln, Edward D. Rodel
First, Maquoketa
St. Paul's, Marengo, Emanuel Jasmann
Trinity, Moscow, Joseph H. Mayer
St. John's, Nashua, Carl J. Weidler
St. John's, Newton, Russell F. Miller
St. John's, Peterson
St. Paul's, Washington, Ralph Wedeking
St. Paul's, Wheatland, Harold J. Koenig

Missouri

St. Paul's, Kahoka

Nebraska

Zion, Dawson
Zion, Gladstone, Fairbury, Eugene A. Walther
St. Paul's, Jansen, Eugene A. Bock
Friedens, Milford (West Blue), Arno H. Neuhaus
Salem, Steinauer, Henry W. B. Radloff
St. John's, Syracuse
Theophilus, Winside
St. Peter's, Yutan

Missouri Valley Synod

Arkansas

Barton, Barton, Traugott Steiner
St. Paul's, Little Rock, Eugene T. Jensen
Hicks, Marvell, Traugott Steiner

Missouri

Eden, Affton, Elmer H. Dickbernd
St. Paul's, Bay, Arthur J. Schneider
Zion, Bay, Arthur J. Schneider
St. John's, Beaufort (Casco), John H. Hille
St. Philip's, Concord Village, St. Louis, John S. Altenbernd
St. Paul's, Cooper Hill, Frederick W. Wehrenberg
Shannondale Community, Gladden, Vincent W. Bucher
St. John's, High Hill
Pilgrim, Labadie, Karl H. Beck
St. Paul's, Marthasville, P. Hubert Konrad
Trinity, Mexico, Donald E. Mayer
St. Peter's, New Haven, August E. Bergey
Friedens, New Melle
Calvary, Overland, Milton R. Zielinski
St. Peter's, Owensville, Herbert P. Baur
Bethlehem, St. Ann, Martin E. Ernst
St. John's, St. Clair, Thomas A. Whitcomb
Bethany, St. Louis, Walter A. Scheer and Charles L. Stevens
Ebenezer, St. Louis, Alexander Campbell
Emmaus, St. Louis, Carl Bohnenkamper
Holy Ghost, St. Louis, Ralph C. Abele
Hope, St. Louis, Norman C. Zulauf and John E. Trnka
St. Paul's, St. Louis, Erwin H. Bode and Paul J. Bode
St. Peter's, St. Louis, Elmer H. Hoefer and Robert W. McNamara
Salem, St. Louis, Adolf Friz
Trinity, St. Louis, Earl W. Krueger
St. John's, Springfield, Harry O. Hein
Immanuel, Treloar, Walter W. Kramme
St. Peter's, Washington, Arthur F. Ebeling
Faith, Wentzville, George Schler
St. John's, Woollam, Frederick W. Wehrenberg

New York Synod

Massachusetts

Christ, Boston
St. Andrew's, Holyoke, Philip H. Thierolf

New Jersey

Church of the Good Shepherd, Clark, George A. Shults

New York

Emmanuel, New York, Benedict W. Tannler
Martha Memorial, New York, James D. Hakes and Jose A. Torres

Northeast Ohio Synod

First Hungarian, Akron, Arpad Bakay
St. Paul's, Cleveland, Owen T. Williams
St. Peter's, Cleveland, Kenneth O. Mesle
Grace, Columbiana
Emanuel, Doylestown, Arthur T. Gerhold
Magyar, Elyria, Bela P. Bacso
First, Lakewood, Robert F. Beck
Hungarian, Lorain, Valentine A. Toth
Mount Olivet, North Lima, Lawrence J. Dunnewold II
Ridge Road, Parma, Irving W. Camerer
St. John's, South Amherst, Dewees F. Singley
Mount Zwingli, Wadsworth, Arthur T. Gerhold
Church of the Good Shepherd, Warren, A. Hale Schroer
Willoughby, Willoughby, Wilbur H. Stell

Northern Synod

Iowa

St. Peter's, New Albin, Emil Burrichter

Minnesota

Zion, Brownsville, Harry R. Reiners
St. John's, Ceylon
St. Paul's, Eyota, Philip J. Schowalter
Peace, Freeburg, Emil Burrichter
Immanuel, Fullerton, Dale P. Krampe
Zion, Hokah, S. E. Birkner
Trinity, Hutchinson, Karl M. Detroy
Bethlehem, Maple Lake, William R. Schroeder
Friedens, New Ulm, Herbert H. Feierabend
Friedens, Norwood, Fred R. Iseli
Peace, St. Cloud, Victor W. Grupe
Christ, Sauk Rapids, Victor W. Grupe

North Dakota

Bethel, Judson, L. James Koch
Zion, Judson, L. James Koch

South Dakota

St. John's, Tulare, Robert G. Anderson

Wisconsin

Trinity, La Crosse, S. E. Birkner

North Illinois Synod

Illinois

Zion, Adeline, William L. Nagy
St. John's, Beecher
St. Luke's, Beecher, John C. Melchert
St. Paul's, Bloomingdale, Karl E. Gaertner
Zion, Carpentersville, John H. P. Klueter
Bethel, Chicago, Ludwig C. Kutz
Immanuel, Chicago, Paul F. Umbeck
St. Mark's, Chicago Heights, Warner Siebert
St. John's, Danville, Harvey E. Harsh
St. Paul's, Davis, Adolf C. Onasch
Immanuel, Dolton, Clifford A. Voll
St. Paul's, Downers Grove, Walter W. Lauer
St. Paul's, Elgin, Edwin J. Hoefer
Immanuel, Elgin, Peter H. Beecken
Church of the Good Shepherd, Elk Grove Village, Roy R. Winkelmann
Bethel, Elmhurst, Merl Schiffman
St. Peter's, Elmhurst, Robert J. Young and Richard Schiemann
St. Peter's, Frankfort, Erich G. Bizer
Immanuel, Hinsdale, Roy J. Meyer
The Village, La Grange Park, Bert Helm
Trinity, La Salle, Walter Kleffmann
St. Paul's, La Moille, Roland E. Hosto
St. John's, Lincoln, Harold J. Barth
St. Luke's, Morton Grove, Paul R. Stock
Zion, North Grove, William L. Nagy
St. John's, Palatine, Peter H. Beecken
Long Grove, Prairie View, Alfred E. Williams Jr.
St. Paul's, Richton Park, Garry A. Scheuer Jr.

Indiana

St. John's, Crown Point, H. O. Willman

Northwest Ohio Synod

St. Paul's, Ada, Charles G. Link
Union, Bascom, J. Eugene Youngen
St. John's, Baseline, Paul H. Netzly
College Hill, Bloomville, Paul H. Netzly
Emmanuel, Bluffton, William F. Von Brauchitsch
St. John's, Bluffton, William F. Von Brauchitsch
St. John's, Convoy, Paul H. Graeser
Zion, Delaware, Craig A. Reed
Trinity, Elliston, William O. Homeister
Community, Fort Seneca, Harold H. Hessenauer
Emmanuel, near Green Camp, Donald N. Crusius
Immanuel Federated, Haskins, Robert L. Childs
Zion, Hunt's Corners, Martin G. Waidmann
Heidelberg, La Fayette, Charles G. Link
Calvary, Lima, George J. Boettcher
St. Peter's, Millbury, Martin F. Flatter
St. John's, Monroeville, Edgar W. Shelly Jr.
St. Peter's, New Bremen, Kenneth W. Pheiffer
St. Jacob's, Payne
St. Paul's, Rockford, John Perl
St. Paul's, Sidney, George Sonneborn

Continued on next page ➧

THE CHICAGO THEOLOGICAL SEMINARY

Announces the Thirtieth Annual

MINISTERS' WEEK . . . January 16-19, 1961

Alden-Tuthill Lectures: "Dietrich Bonhoeffer's Life and Thought." Eberhard Bethge, fellow prisoner and confidant of Bonhoeffer and editor of Bonhoeffer's *Letters from Prison* and other writings, will come from Europe to give these three lectures.

Forums led by Ian Barbour, Daniel J. Boorstin and Perry LeFevre.

Classes by Ian Barbour, Seward Hiltner, Gerald Jud, Bernard Meland and Burton H. Throckmorton Jr.

Triennial Convention Luncheon Address by Charles L. Taylor.

Write for Brochure:

Dr. Howard Schomer, President 5757 University Avenue, Chicago 37, Illinois

First Federated, Spencerville, Bryon A. Amacher
Hope, Sulphur Springs, Marvin G. Wulff
Sycamore, Sycamore, R. Philip Shober
Faith, Toledo, Arwood J. Sterrett
St. Paul's, Toledo, Henry W. Haberkamp
St. Paul's, near Van Wert, Paul H. Graeser

North Wisconsin Synod

St. John's, Black Creek, Elmer A. Becker
United, Fall Creek, C. E. Guthrie
Zion, Greenwood, Orval M. Egbert
First, Manitowoc, Theodore P. Crusius
Peace, Marinette, Gerald W. Schrankler
Immanuel (Town Herman), Plymouth, R. H. Opperman
Community, St. Germain, Marwood Rettig
Salem (Town Sheboygan Falls), Plymouth, Otto A. Menke
First, Porterfield, Gerald W. Schrankler
Peace, Potter, Raymond O. Walkenhorst
St. John's, Wisconsin Rapids, Paul D. Schippel

Pacific Northwest Synod

Idaho

St. John's, Payette, Henry C. Warber

Oregon

Zion, Gresham, William H. Tempest
St. John's, Tillamook, V. F. Deditius

Washington

Lake Hills Community, Bellevue, Philip L. Eisenhauer

Philadelphia Synod

Pennsylvania

St. Matthew's, Chester Springs
Trinity, Collegeville, Alfred L. Creager
St. Luke's, Dublin, John E. Wildasin
St. Peter's, Fricks, John E. Wildasin
St. James', Havertown, William K. Penn
St. Stephen's, Levittown, Charles M. Limpar
St. Paul's, Lionville
Christ, Lower Tinicum
Ascension, Norristown, R. Maxwell Paine
First, Philadelphia
Oak Lane, Philadelphia, John C. Heater
Woodcrest, Philadelphia
St. Paul's, Pottstown, C. William Ebbert
Shenkel, Pottstown, Edward L. Schlingman
First, Quakertown, Paul T. Stoudt
St. Paul's, Sellersville, C. Frederick Billmyer
Immanuel (Leidy's), Souderton, Peter Young
Zwingli, Souderton, William J. Rupp
Brownbacks, Spring City, Vernon E. Firme
St. Paul's, Springfield, Richard N. Clewell
United, Warminster (Chatboro), Nelson J. Wenner

Pittsburgh Synod

Pennsylvania

St. Andrew's, Bridgeville, C. Lamar Derk
Trinity, Delmont
St. Peter's, Edie, Charles E. Fogle
Jerusalem, Fredonia, J. Miles Walthour
St. John's, Fredonia, J. Miles Walthour
First, Greensburg, Russell C. Eroh
Christ, Hollsopple, Samuel E. Lobach
Trinity, Jennerstown
Salem, Lavansville, Richard H. Shellenberger
First, McKeesport, John R. Bucher
First, Mt. Pleasant, Robert F. Peeples
St. John's, Mt. Pleasant Twp., Robert F. Peeples
Faith Community, Pittsburgh, Donald C. Book
Mount Troy, Pittsburgh, Adelhert Gordon Jr.
Trinity, Scottdale, Charles R. Trout
Mount Tabor, Stoystown, Samuel E. Lobach
Calvary, Turtle Creek, Roger E. Buchanan
First, Youngwood, Joseph M. Kim

Potomac Synod

District of Columbia

First, Washington, John H. Sando

Maryland

Bethel, Baltimore, John F. Kasten Jr.
St. Matthew's, Baltimore, Raymond F. Frankenfeld
Zion, Baltimore, John S. Royer
Immanuel, Cambridge, Daniel R. Kasten
Holy Trinity, Hagerstown, Donald P. Flick
Grace, Pleasant Hill

Virginia

St. Michael's, Bridgewater, Robert D. Myers
St. Paul's, Edinburg, Thomas L. Perry
St. Stephen's, Harrisonburg, Edouard H. Taylor
Trinity, Mt. Crawford, J. Keller Brantley
St. Andrew's, Richmond, Carl K. Marks
Trinity, Timberville, E. Philip Senft
St. John's, Toms Brook, Richard A. Ruof
St. Andrew's, Weyers Cave, J. Keller Brantley
Mount Calvary, Woodstock, Kenneth E. Bishop
St. Paul's, Woodstock, Kenneth E. Bishop

West Virginia

Grace, Kearneysville, Roy D. Coulter

Reading Synod

Pennsylvania

St. John's, Auburn, Warren O. Ziegler
Christ, Hegins, Russell Heintzelman
Zion, Lewistown Valley, John R. Gulick
St. Peter's, Pine Grove, Roland C. Turnbach
First, Reading, Warren E. Adams
St. Paul's, Sacramento, Russell Heintzelman
Second, Reading, Paul E. Schmoyer

Rocky Mountain Synod

Colorado

St. Thomas', Englewood, Frank W. McCall

Southeast Ohio Synod

Ohio

Immanuel, Alliance, Frank A. Kostyu
St. Peter's, Apple Creek, Stanley R. Hartmann
Zion, Baltic, Herman A. Hartmann
Bethel, Beloit, Richard E. Borngen
St. John's, Bolivar, Clemens A. Wahl
Lowell, Canton, Gilbert J. Bartholomew
Immanuel, Clarington
Trail Swiss, Dundee, Walter R. Gobrecht
Christ, Hartville, Clarence C. Huprich
St. John's, Millersburg, Charles O. Zechiel
Christ, Mohicanville, Russell C. Behm
St. Paul's, Mt. Eaton, Frank R. Zartman
Zion, New Bedford
St. Jacob's, North Canton, Clarence C. Huprich
Christ, Orrville, W. Franklin Lahr
Israel, Paris, Charles B. Higgins
St. John's, Powhatan Point, Bernice A. Buehler
Zion, Ragersville, Alfred C. Yost
Zion, Steubenville, William H. Banks
Grace, Stone Creek, Clarence M. Higgins
First, Sugarcreek, Arnold H. Klaiber
St. John's, Walnut Creek, Walter R. Gobrecht
Zoar, Zoar, Clemens A. Wahl

West Virginia

St. Paul's, Wheeling, Ernest E. Voll

Southern Synod

Florida

St. John's Community, Homestead (Leisure City), John W. Myers
United, Lowell, Paul D. Yoder
Robertson Memorial, Miami, Harlan C. Musser
Trinity, St. Petersburg, Robert B. Frey

North Carolina

Trinity, Conover, Edwin M. Alcorn
St. Peter's, Greensboro, Carl T. Daye
Bethel, Hickory, Roy E. Leinbach Jr.
Macedonia, Hickory, Bobby R. Bonds
Emanuel, Lincolnton
St. James', Mt. Pleasant, Banks D. Shepherd
St. Paul's, Newton, Roy E. Leinbach Jr.
St. Thomas', Winston-Salem, Joshua L. Levens

South Illinois Synod

Zion, Addieville, Kurt William Simon
Salem, Alhambra, Arnold A. Bizer
E and R, Alton, Leonard F. Todd
Zion, Arthur, Carl F. Hanser
Hope, Belleville, Robert S. Maisch
Trinity, Belleville, Theodore J. Rasche
Church of the Good Shepherd, Carbondale, Carl F. Beyer
Immanuel, Hamel, Edwardsville, LaVern A. Smith
Christ, Fieldon, Alton E. Loar
Highland, Highland, Victor H. Schoen
Peace, Jerseyville, Alton E. Loar
St. Paul's, Johnston City, W. Everett Lynch
St. Paul's, Nashville, Raymond H. Schultz
St. Peter's, Okawville, Alvin C. Kniker
St. John's, Pana, Herbert F. Rinderknecht
St. Paul's, Pinckneyville, August F. Warskow
St. John's, Plum Hill, F. W. Weltge
First, Tamms, Oscar A. Egger
St. Paul's, Tower Hill, Theophil H. Hosto
St. John's, Trenton, George A. Schuette
St. John's, Wood River, E. Eugene Smith

South Indiana Synod

Alabama

St. John's, Birmingham, George C. Hewson

Indiana

St. Peter's, Clay City, Reuben D. Eversman
Bethlehem, Evansville, John H. Bollens
St. Matthew's, Evansville, Warren G. Smith
St. Paul's, Evansville, German Twp., Reinhart Lehmann
Salem, Huntingburg, Fred Fahrenkamp
First, Indianapolis
Trinity, Indianapolis (Beech Grove), Richard F. Rasche
Zion, Indianapolis (Warren Twp.), Donald W. Hafner
Trinity, Jasper, Lorenz F. Modschiedler
Saron, Linton, Boyd D. Stepler
Trinity, Mt. Vernon, August E. Binder
St. Paul's, Sellersburg, Charles H. Schmitt
First, Shelbyville, W. Duane Yegerlehner
Zion, near Shelbyville, Franz Paul Puhlmann

Kentucky

Trinity, Louisville, Richard E. Simonson
Zion, Owensboro, J. Wallace Zink
Unity, Paducah, Donald F. Lehman

Tennessee

First, Belvidere
First, Nashville, Eugene F. Bickel

Southwest Ohio Synod

Indiana

St. John's, Batesville, Herbert M. Goetz
Salamonia, Salamonia

Kentucky

Christ, Fort Thomas, Waldo A. Berlekamp

Ohio

Immanuel, Cincinnati, Gustav J. Krumm
Price Hill, Cincinnati
St. John's, Cincinnati, Robert W. Bockstruck
Salem, Norwood, Cincinnati, Robert E. Briggeman
Zion, Norwood, Cincinnati, Ben M. Herbster and John R. Flotron III
Hale, Dayton, Michael J. Eckert
Memorial, Dayton, Edward A. Puff
St. Luke's, Dayton, Marion C. Harrison
Trinity, Fairborn, Albert R. Meiller
St. John's, Germantown, Don Esslinger
St. Paul's, Glenford, Robert L. Bayler and Lavon B. Bayler
St. John's, Hamilton, Lester W. R. Dresch
Mount Pisgah, Lawrenceville, J. Paul Goebel
Bethel, Millville, Laurin E. Detwiler
First, Portsmouth, Winston W. Wernecke
Jerusalem, Somerset, Robert L. Bayler and Lavon B. Bayler
St. John's, Troy, Richard Disseler

South Wisconsin Synod

St. John's, Boltonville
Immanuel, Darlington, John F. Baumann
Pilgrim, Grafton, Allen H. Marheine
Emanuel, Hales Corners, John C. Gieser
St. John's, Hartford, Warner H. Siebert Sr.
Friedens, Jackson, Howard A. Kusler
St. Peter's, Jackson, Howard A. Kusler
Peace, Kewaskum, Clarence F. Hammen
Memorial, Madison, William A. Schultz
St. Paul's, Menomonee Falls, Eugene A. Schneider
Christ, Milwaukee, Albert G. Gonser
Faith, Milwaukee, Gordon Sperry
Friedens, Milwaukee, Herbert J. Huebschmann
Hope, Milwaukee, George C. Wayman
St. John's, Monroe, Paul H. G. Olm
Christ, Rockfield
First, Sauk City, Wilson M. Bixler
St. Paul's, Portage-Scott Twp., Roman A. Reineck
Reformation, Town Washington, J. Allan Mittler
Salem, Verona, Zane E. Pautz
First, Watertown, Ralph J. Ratzloff
Salem, Wayne (Campbellsport)

Susquehanna Synod

Pennsylvania

First, Berwick, Wayne A. Lutz
St. John's, Milton, Clarence T. Moyer

Texas Synod

Louisiana

Bethel, New Orleans, Oscar C. Laubengayer
Little Farms, New Orleans, Martin P. Schroedel
St. Paul's, New Orleans, Raymond F. Buck Sr.

Mississippi

St. Paul's, Biloxi, Richard P. Ellerbrake

New Mexico

Church of the Good Shepherd, Albuquerque, Paul A. Mohr

Texas

Faith, Arlington, J. E. Seiler
Trinity, Austin, William C. Anderson
Faith, Bryan, Edwin M. Schaefer
St. Paul's, Corpus Christi, Edward A. Mayer
Friedens, Geronimo
Christ, Houston, F. H. Horak Jr.
Trinity, Niederwald (near Kyle), Edwin G. Kloppe
Bethany, San Antonio
St. Paul's, Schulenburg, Fred J. Mehrtens
Weimar, Weimar, Charles A. Bawel
St. Peter's, West, Frederick W. Wuerz

West New York Synod

St. Luke's, Auburn, Ralph A. Philbrook
St. Paul's and St. Mark's, Buffalo, N. W. Duzen
West Side Hungarian, Buffalo, Laszlo Vatai
Friedens, Syracuse, John Perl

Congregational Christian Churches

California

Community, Chico, Louis C. Turner
College Avenue, Modesto, Charles M. Spencer
First, San Rafael, Paul C. R. Peterson
Union, Shafter, Paul E. Babbitt
First, Wasco, Bruno E. Pueschel

Connecticut

Saugatuck, Westport, Gibson I. Daniels

Idaho

Zoar, American Falls, John E. Gebhardt
Federated, Lewiston, E. Paul Hovey

Illinois

Church of the Redeemer, Alton, Grafton M. Thomas
First, Chicago, Newton W. Klooze
First, Des Plaines, William Earl Brehm
First, Dupo, Robert O. Inglis
Fondulac, East Peoria, Herbert C. Rasey
Union, Metropolis, M. W. Elftmann
Congregational Community, Roscoe, David W. Soper

Indiana

St. Peter, Brookville, George P. Barber
Plymouth United Church of Christ, Goshen, David J. Jamieson
First, Hagerstown, Kenneth H. Weaver
Ontario, Howe, John Paul Waite Jr.
Congregational Christian, Portland, Isham L. Curts

Iowa

Congregational, Chapin, H. H. Schowe
United Church of Christ, Clemons, Dallas E. Rowland
Congregational, Danville, O. C. Huff
Congregational, Maquoketa, Joseph M. Crandall
First, Red Oak, Curtis H. Lindahl

Kansas

United, Osborne, A. A. Van Sickle

Massachusetts

West Parish, Andover, Howard A. Andrews
First, Hadley, Paul A. Crow
Congregational, Holland, Virginia M. Zierzow
Raymond Memorial, Millbury, Louis E. Bertoni
Congregational, Waquoit, John J. Van Strien
Village, Whitinsville, Douglas M. MacIntosh

Michigan

West Adrian, Adrian, Franklin W. Stephenson
Webster, Dexter, W. A. Johnson

Minnesota

Union, Sandstone, Albert A. Bolton

Missouri

Ivanhoe Park, Kansas City, Kenneth A. Holmes
Congregational Christian, Weaubleau, Charles H. Evers

Nebraska

First, Crete, Jacob F. Balzer

New Hampshire

Congregational, Lancaster, Norman E. Dubie Sr.

New Jersey

Olivet, Livingston, Joseph Ward II

New Mexico

First, Albuquerque, Clarence E. Parr

New York

Plymouth, Buffalo, William Mensendiek
United, Liverpool, Robert L. Adams
Congregational, Oxford, Alfred L. Taylor
First, Spring Valley, Robert W. Wood

North Dakota

Congregational, Beulah, Ralph E. Sayler
Congregational Church of Christ, Hope, Tyler P. Kriedeman
Zion, Medina, Theodore R. Bader
Congregational, New Town, Austin G. Engel Jr.
United Church of Christ, Williston, Cecil Leek
Congregational, Wahpeton, Frank T. Hirons

Ohio

Community, Chesterland, Judson Townley

Oregon

Highland, Portland, C. Stanley Knott

Pennsylvania

Tabernacle United, Philadelphia, William E. Jacobs
Smithfield, Pittsburgh, Curtis Beach

Persons having legal documents, letters or clippings on the union of the E and R and CC churches are requested to send them or copies of them to the Rev. Vaughan Dabney, Congregational Christian Historical Society, 14 Beacon Street, Boston 8, Mass.

Women's Board

(Continued from page 11)

lations committee, that American CC women play host to British and Continental women during a proposed tour of the United States by that group. The board endorsed plans for a tour to be conducted by Mrs. Williams to mission stations in the Near East April 11-May 23, 1961.

Mrs. Roscoe Graves of Kansas reported on the work of the committee rewriting the present Women's Fellowship constitution. The committee's work was approved and is to be submitted to state and conference presidents at the coming Midwinter Meeting.

The board received a progress report on the proposed Council for Lay Life and Work within which the Women's Fellowship and the Churchmen's Fellowship will operate in the United Church of Christ. Responses to an opinion survey circulated by the four lay organizations seeking guidance for the new council are being used in formulating the new pattern.

The women enthusiastically heard plans presented by Mildred O. Walker for program guides and devotional materials to be produced jointly by the four lay agencies. The 1961 Program Book, produced by the Adult Program Planning Committee, is the second to be prepared for use by all E and R and CC men's and women's groups. It was announced that Mrs. William H. Medlicott, a former Missions Council staff member, will compile a history of the Women's Fellowship.

Mrs. Fletcher C. Lester of High Point, N. C., was introduced to the board as the new staff member replacing Lucille D. Frost. The board expressed appreciation to Mrs. John Henry Sargent of Lowell, Mass., missionary education chairman, and Mrs. Lewis M. Knapp of Colorado Springs, Colo., Christian education chairman, who are completing their second two-year terms. Also commended was Mrs. W. B. Williams of Newport News, Va., retiring after two years of service as educational chairman and two years as national president of the Women's Fellowship.

Rhode Island

United Church of Christ, Warwick, Albert W. Garner

Tennessee

First, Knoxville, A. Ray Meserve

Texas

Congregational, Friona, Hudson B. Phillips

Washington

Oberlin, Steilacoom, Lorance Dossett
Wayside, Tacoma, Roland F. Schlueter

Wisconsin

First, Osseo, Clarence E. Guthrie

Wyoming

Federated, Wheatland, Daniel Winger

Hawaii

Makawao Union, Paia, Maui, Byron R. Cleeland
First United, Hilo
Union, Kahului, Maui, Herbert J. Eggleston

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Church and Ministerial RECORD

E and R Address Changes

BOURQUIN, PAUL H. (E), to 158 Roosevelt Ave., Elyria, Ohio.

EISENMAN, THOMAS E., Bethlehem, to 261 DiMarco Drive, Philadelphia 14, Pa., pastor of St. Luke's.

ELLIOTT, WILLIS E. JR., 2969 W. Twenty-fifth St., Cleveland 13, Ohio, literary secretary, Commission on Evangelism, (new).

HEFFLEGER, CHARLES E. (E), Palmyra, to R. D. 2, Box 340, Hummelstown, Pa.

JENSEN, EUGENE T., New Orleans, to 905 Smith Drive, Metairie, La., (residence address).

KIEWIT, PAUL B., Massillon, to 507 Mineola Ave., Akron, Ohio, pastor of Grace.

KUEBLER, KENNETH L. (CC), Clintonville, Wis., to 316 W. Sixth St., Seymour, Ind., pastor of St. Paul's.

LAMM, HAROLD C. (Ch), Post Chapel, Fort Niagara, Youngstown, N. Y.

MAUCH, W. G. (E), Boonville, Ind., to Old Duck Hole Road, Orleans, Mass.

MENKE, OTTO A., Plymouth, to R. R. 1, Sheboygan, Wis., (retired).

MOYER, WILBUR W., Jim Thorpe, to 324 Second St., Slatington, Pa., (retired).

SENNEWALD, GERHARD C., to 409 Hickory St., Rome, N. Y., (correction).

TROST, WALTER P. (D), Ghana, West Africa, to Plymouth, Wis., campus minister at Lakeland College.

Code: E—Emeriti, retired or disabled; CC—E and R ministers serving CC churches; Ch—Chaplains in the armed forces; D—Ministers in denominational work.

CC Calls

ACORN, JOSEPH H., Methodist, minister of youth, First, Glendale, to minister of youth, Hillcrest, Pleasant Hill, California.

ANISWORTH, WILLIAM, student, to Sterling, Veedersburg, Ind.

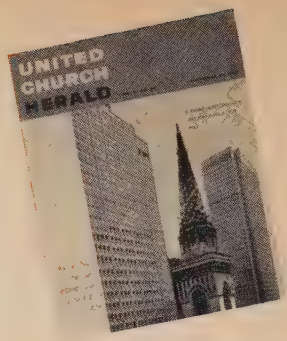
ANNELER, DARWIN W., to United, Pembroke, New York.

ANTHONY, B. KENNETH, executive secretary, Congregational Christian Service Committee, to secretary, American Board of Commissioners for Foreign Missions.

BARSTOW, ROBBINS W., to interim, First, Waterbury, Conn.

BINGHAM, GLENN F., Methodist, Cambridgeport, to Danby and East Dorset, Vt.

(Continued on next page)



How to use this issue

FOR PERSONAL MEDITATION . . .

. . . before taking New Year's Communion, read David S. King's article on page 21 entitled "We see through a glass darkly . . ."

CONGREGATIONAL CHRISTIAN CHURCHES . . .

. . . now preparing to vote on the proposed Constitution of the United Church will find that Howard Schomer's article (see page 16) will help members evaluate basic sections in the proposed Constitution.

STUDY GROUPS . . .

. . . will want to discuss Eugene Carson Blake's proposal for broader church unity on page 4. These questions may help open the subject: (1) How "competitive" are the churches in our community? (2) What picture do the many churches in our area present to the unchurched and uncommitted? (3) What role has Christ given to the United Church of Christ in the further reunion of his church? (For additional background, see the Faith and Order reports of the World Council of Churches, especially the Lund Conference Report. These may be ordered from the World Council, 475 Riverside Drive, New York 27, New York.)

SOCIAL ACTION GROUPS . . .

. . . should not miss Herman F. Reissig's brief analysis of the basic issues that confront the makers of United States foreign policy (see page 18). Any one of Mr. Reissig's seven points can be discussed in terms of developments in the day's news. J.M.B.

UNITED CHURCH HERALD

BLISS, DANIEL, secretary, American Board of Commissioners for Foreign Missions, to chairman (full-time), board of trustees, International College, Beirut, Lebanon.

BROWN, GERALD D., Piqua, to associate, First, Akron, Ohio.

BUECHLER, LEO H., First, Glen Ullin, N. D., to People's, Sidney, Mont.

BUNDY, DAVID, to Rodman, N. Y.

CHAPMAN, RALPH H., North Ridgeville, to Bellevue, Ohio.

CRANDALL, J. MACE, Maquoketa, to Elkader, Iowa.

CRUTCHFIELD, HENRY E., to Wakefield, Va.

CUNNINGHAM, ED, Del Rey Oaks, Monterey, to Campbell, Calif.

BATTEN, JACK A., to Fellowship, Tulsa, Oklahoma.

DA METZ, MAX, to Udall, Kan.

DAVIES, PAUL A., interim, Pilgrim, Portland, Ore., to interim, Colonial, Los Angeles, California.

DIXON, RALPH L. JR., Medicine Lake-Froid Parish, to director of Christian education for Montana and North Dakota.

DOERR, LAWRENCE E., Presbyterian, Westminster Larger Parish, Alpha, Minn., to director, St. Paul campus ministry.

DOHERTY, PETER, to First, Columbus, Ga.

EMIGHOLZ, J. WILSON CORNELL, Walworth, to Milton, Wis.

ENGBERG, HAROLD H., Baptist, to Scenic, South Dakota.

GASTON, PAUL, to Pilgrim United, Pacific Beach, San Diego, Calif.

GREVATT, E. BARENT, student, to associate, West Webster, N. Y.

HAJARIAN, RONALD C., Hollansburg, to First, Lexington, Ohio.

HARPOLE, RALPH O., to Pilgrim, Pomona Park, Fla.

HAYES, BERT, Baptist, to Liberty Chapel, Bladen, Ohio.

HIGH, C. TRUETT, to Bethlehem, Valley of Virginia Conference, Virginia.

HINDLE, WILLIAM, to interim, North Bridgton, Me.

HOOGERLAND, TOM, student, to West Bloomfield, N. Y.

HOSTETLER, ELMER J., associate, First, Oakland, to Zion, Fresno, Calif.

HULL, ROBERT C., to First, Steubenville, Ohio.

HUMMEL, DANIEL, Sibley, is also serving Ocheyedan, Iowa.

KECK, SAMUEL W., associate secretary, Division of Ministerial Relief, CC Board of Home Missions, to interim, Union, Kahului, Maui, Hawaii.

KILBURN, S. COLLINS, assistant, Westmoreland, Washington, D. C., to United, Raleigh, N. C.

KNOPP, BENJAMIN, to Big Timber, Mont.

KUEBLER, KENNETH, to St. Paul, Seymour, Indiana.

LIGHT, BYRON H., associate, First, Riverside, to minister, Lake Murray, La Mesa, Calif.

LIGHT, SHELBY J., to interim, Community, Tehachapi, Calif.

LOVETT, SIDNEY, to acting minister, First, New Haven, Conn.

MAPLE, M. D., to Mount Joy, Rarden, Ohio.

METSKER, DENVER C., to First, Interlachen, Florida.

MEYER, ALAN, student, to associate, Spencerport, N. Y.

MILLER, ALBERT, to Pilgrim, Los Angeles, California.

MORRISON, EDWARD J., to Ingle Chapel, Milton-Freewater, Ore.

MORRISON, JOHN A., Ashland, Me., to Centre, Gilmanton, and United, Gilmanton Iron Works, N. H.

MOYER, JOHN R., Ekalaka, to Plentywood, Montana.

NOLIN, JOHN M., Babbitt, Des Moines, is also serving Mitchellville, Iowa.

OLCOTT, PAUL J., to Medusa, South Westerlo, N. Y.

OLSON, DAVID, student, to associate, Gaines, New York.

ORCUTT, CHARLES M., to interim, Stuart-Fairview, Iowa.

ORD, JAMES, First, Tucson, to director of Christian education, Neighborhood, Phoenix, Ariz.

PEARSON, DAVID E., to assistant for youth work and Christian education, Topsfield, Massachusetts.

POLK, HAROLD, to Prairieville, Russiaville, Indiana.

POWELL, ODELL J., Randleman, to Palm Street, Greensboro, N. C.

RARY, CHARLES V., to Duncan's Creek, Buford, Ga.

REED, ROGER, student, to associate, Union, Churchville, N. Y.

ROBERTS, RICHARD, to assistant, Buena Park,

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OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

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ROBINSON, IRA J., DeFuniak, to Pyron's Chapel, Baker, Fla.

ROGERS, HOWARD, Lutheran, to Raymond, New Hampshire.

RUSSELL, GALEN E. JR., to Community Congregational, Wahiawa, Hawaii.

RYMPH, ROBERT M., to Salina, Kan., new church project.

SHELTON, WILLIAM H., to Soddy-Daisy Parish, Tenn.

SMITH, BENJAMIN L., Orwell, is also serving United, Benson, Vt.

STANLEY, DON E., to student minister, West, Stafford, Conn.

STRATHERN, LESLIE, to associate, United, Irondequoit, N. Y.

STREIKER, LOWELL D., to Kensington, Philadelphia, Pa.

SUTTON, STANFORD, to Milford and Wakefield, Madura, Kan.

SWARTZ, PAUL, to Blue Ball, Logansport, Indiana.

THOMAS, OLIVER N., West Milton, to assistant, First, Painesville, Ohio.

TILDESLEY, WALTER, to Washington Mills, New York.

TORIUMI, HOWARD, Presbyterian, to Union, Los Angeles, Calif.

TUCKER, FRANCIS S., Church of the Evangel, Brooklyn, N. Y., to North Falmouth, Massachusetts.

WALKER, RAYMOND B., minister emeritus, First, Portland, to interim, Bethel, Beaverton, Ore.

WILHELM, CARL H., interim, DeKalb, to interim, First, Ottawa, Ill.

WILLIAMS, JAMES A., student, to Morganville, N. Y.

WILLIAMS, J. J., student, to Tippecanoe, Indiana.

WRIGHT, CHARLES, Nazarene, to Robertson's Chapel, Arley, Ala.

CC Resignations

DUDLEY, JOHN, Genntown, Lebanon, Ohio.

GRAVES, EVERETT J., Amherst and Aurora, Maine.

GRAVES, LAWRENCE D., Eden, Muncie, Ind.

GUEST, WILLIAM H., First, Interlachen, Fla., to retire.

HEMBY, E. H., Pyron's Chapel, Baker, Fla.

HUDGSTON, DOUGLAS W., Union, East Sangerville, Me.

KIERSTEAD, CHARLES WESLEY, Chicago Theological Seminary, to retire in Pugwash, Nova Scotia, Canada.

KIMBALL, STUART L., Colonial, Los Angeles, California.

MC CONNELL, WAUNEITA, director of religious education, Community, Honolulu, Hawaii.

MC COY, WILLIAM A., Servia, Ind.

TRACY, CHARLES K., Abington, Conn., to retire.

WALTERS, L. VERDETTE, Sebastopol, Calif.

WICHERN, PHILIP H., Presbyterian, Zion, Brighton, Colo.

CC Ordinations, Installations, Dedications, Recognitions and Anniversaries

ANDREWS, HOWARD A., installation, West Parish, Andover, Mass., October 16.

ATWATER, JEFFREY S., ordination, United, Franconia, N. H., November 20.

BALDWINVILLE, Mass., Memorial, rededication, November 27.

BROCK, ARDEN, recognition, Plymouth, Whittier, Calif., October 16.

BUTLER, THOMAS S., ordination and installation, Community, Columbus, Mont., October 16.

CALBOM, LEROY W., ordination, First, Redwood City, Calif., October 23.

CART, RODMAN D., installation, Old South, Farmington, Me., October 23.

DOLLAR, MELVIN, recognition, Mission Hills, San Diego, Calif., November 20.

FENBY, ROBERT F., recognition as associate, Dane Street, Beverly, Mass., November 27.

GLASSER, JAMES C., recognition, Dane Street, Beverly, Mass., November 27.

GRIFFIS, RICHARD B., ordination, Second, Beloit, Wis., November 20.

HARDT, FRITZ, ordination, Hillcrest, Pleasant Hill, Calif.

JAMIESON, DAVID J., installation, Plymouth, Goshen, Ind., November 27.

JESKE, ELMER A., recognition, Community, Poway, Calif., November 6.

KALAMAZOO, Mich., First, dedication, October 23.

KEIM, ROBERT E., ordination, Community, Woodland Hills, Calif., November 6.

KROENLEIN, CARL F., installation, Lenora, Kan., November 28.

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KRUENER, HARRY H., Baptist, installation, Plymouth Church of the Pilgrims, Brooklyn Heights, N. Y., November 29.

MARINISSEN, JAN, ordination, Hillcrest, Pleasant Hill, Calif.

MEIER, ROBERT L., installation, Stanley, Chatham, N. J., November 6.

PETERS, ROBERT J., installation as associate, Ralston, Neb.

RIDGEBURY, Conn., 200th anniversary.

RIO VISTA, Calif., First, dedication of new sanctuary, November 20.

ROACH, KENNETH E., installation, Bethesda, Utica, N. Y., November 20.

SHEBOYGAN, Wis., First, dedication of new sanctuary, October 9.

SHELDON, KEENAN, recognition, Rincon, Tucson, Ariz., October 30.

SOUTH PASADENA, Calif., Oneonta, 50th anniversary.

TALBERT, BRUCE VERNON, ordination, Hillcrest, Whittier, Calif., November 20.

TAYLOR, JAMES W., ordination, by the Northwestern Nebraska Association, Hyannis, Neb., September 22. Mr. Taylor is minister of the Ashby and Hyannis churches.

TUCSON, Arizona, dedication of new sanctuary and church building, November 6.

VAN KRANENBURGH, EUGENE, installation, Countryside Community, Omaha, Neb., October 23.

WHITAKER, W. ORIN, installation as associate, Stanley, Chatham, N. J., November 6.

WITT, CLAYTON H., installation, First, Ravenna, Ohio, October 9.

WOOD, JEROME H., ordination, Chestnut Street, Worcester, Mass., October 23.

ZINN, J. ROBERT, ordination, Community, Richmond, Ill., October 30.

E and R Ordinations

FENSKE, PAUL B. and ELIZABETH W., Tabernacle, Philadelphia, Pa., October 30.

KNAUL, PETER D., St. Luke's, Auburn, N. Y., November 13.

E and R Installations

BEARD, THOMAS R., Byron, R. 3, Xenia, Ohio, November 20.

DETTREY, RICHARD E., St. Luke's, Trappe, Pa., November 27.

GESSERT, G. HERBERT, The Chapel, Columbia, Mo., November 20.

HABERMEHL, ARTHUR J. JR., assistant pastor, Trinity, Detroit, Mich., November 13.

HARWICK, RAY L., St. Peter's, West Lawn, Pa., November 20.

KLEIN, ERNEST C., Centralia-Central City Charge, South Illinois Synod, November 20.

KUTUCHIEF, LUBEN E., Williard, Akron, Ohio, November 13.

PALMER, G. MELVIN, First, Greensboro, N. C., November 13.

PERL, JOHN, Friedens, Syracuse, N. Y., November 20.

RHOADS, ROBERT I., associate pastor, Immanuel, Shillington, Pa., November 6.

VARNS, GEORGE W., Bethel, Freelandville, Ind., November 13.

Received into E and R Membership

ELLIOTT, WILLIS E. JR., Cleveland, Ohio, by Northeast Ohio Synod, from the Congregational Christian churches, November 18.

FOARD, LAWRENCE C. JR., Pottstown, Pa., by Philadelphia Synod, from the Congregational Christian churches, October 6.

ST. PAUL'S, Foster, Ohio, by Southwest Ohio Synod, November 9.

E and R Deaths

PETER, ANTHONY, Miami Beach, Fla., October 22, in retirement.

VARGA, LOUIS, Ligonier, Pa., October 16, supervisor of Bethlen Home for the Aged.

Newly Vacant E and R Pulpits

East Pennsylvania Synod—Grace, Bethlehem, Pa.

Mercersburg Synod—Starview, Mt. Wolf, Pennsylvania.

Missouri Valley Synod—St. Martin, Dittmer, Mo.

Northwest Ohio Synod—St. Paul's, Bellevue, Ohio.

West New York Synod—Trinity, Rochester, New York.

Change in E and R Synod Roster

In Southwest Ohio Synod, Wilson Avenue Church, Columbus, Ohio, has changed its name to Grace Church.

Nominating Committee

The second General Synod, meeting in Cleveland in July 1960, elected a nominating committee to serve for the third General Synod of the United Church of Christ to be held in Philadelphia July 3-7, 1961. The committee has been directed to prepare its nominations in terms of the provisions of the proposed Constitution and By-laws. It will be pleased to have suggestions for any or all offices. Communications should be sent to Arthur D. Gray, United Church of Christ, 297 Park Avenue South, New York 10, N. Y.

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The 100 Per Cent Plan, which was endorsed by the General Syno 1959, operates as follows:

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2. Copies of each issue are mailed directly to individual addresses.
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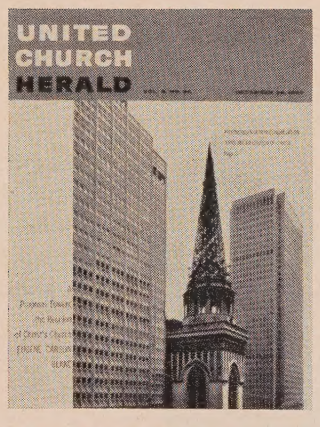
6. Names may be added or deleted at any time after the subscripti begun. The *Herald* records credits or debits on a pro-rata basi deducts or adds the balance on the next invoice.

Additional information, including a special packet for members board or committee considering the 100 Per Cent Plan, is available. to J. Martin Bailey, director of circulation, in the St. Louis offic



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